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JATAKA PARIJATA

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- 3-9 The effect of a planet's arrival in any bhava in its progress through the orbit (गोचर-Gochara) is benefic, mixed or malefic, according as the number of benefic dots in the Rasi representing the bhava in the Bhinnashtakavarga of the planet is greater than, equal to or less than 4. These effects indicated severally.
- 10 Dots short of the prescribed minimum indicate untoward effect produced by a planet, belying any favorable position it may occupy.
- 11 Dots in excess of the prescribed minimum betoken good notwithstanding the unfavorable position of the planet concerned.
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- 48 The theory held by some astrologers that the Ayurdaya treated of above should be supplemented by the number of years for the Lagna deduced from the Lagnashtakavarga.
- 49 Certain characteristics of horoscopes to which the Bhinnashtakavarga Ayurdaya specially applies.
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- 51 The use of the Ashtakavarga of a planet to ascertain the asterism through which the passage of Saturn indicates the death of the relation signified by the planet.
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- 19 The characteristics of the Lagna or its lord indicating a person's having a famous father or a brother.
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- 30 Do—indicating emaciation and ill-health.
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Adhyaya 12.

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- 9 The yoga leading to the acquisition of brothers from a step-mother.
- 10 The yogas beneficial to brothers. The yogas affecting brothers adversely and leading to their loss.
- 11 The conditions under which younger brothers may flourish or cease to exist.
- 12 The conditions unfavourable to the growth of younger brothers.
- 13 The same matter as that of *Sloka 11*.
- 14 The yoga leading to the birth of one younger brother and no more.
- 15-16 The yogas under which may be born a younger brother endowed with health, happiness and long life.
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- 21-22 The means of ascertaining under what conditions, planets produce brothers or sisters or both.
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- 28 The means of ascertaining whether or not a person would cherish his brothers and sisters.
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- 30-30½ The period when a brother or sister may die.
- 30½-31 The period productive of happiness and prosperity to younger brothers and sisters.
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- 35-37 The effect of the conjunction of the Sun and other planets with the lord of the 3rd bhava.
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- 39 The yoga under which a person becomes endowed with courage, strength and an ear for music.
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- 48-49 Particular cases of the above.
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- 51-53 A person's courage or cowardice is dependent on the good or bad position of the lord of the 3rd bhava.
- 54 The yogas under which palatable food becomes attainable.
- 55 The yogas under which a person becomes fond of roots, fruits, radishes and syrups.
- 56 Venus in the 3rd bhava becomes auspicious or otherwise according to its position in reference to the Sun.
- 57-58 The yogas under which a person becomes the dispenser of food to many.

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- 59 What may be expected from the 4th bhava?
- 60-61 What conditions of the 4th bhava and its lord secure or fail to secure learning, humility and royal favor?
- 62 The conditions under which the mother may have long life.
- 63-65 The yogas that may entail the loss of the mother.
- 66 The planetary conjunction leading to the illness of the mother.
- 67-68 The yogas which lead to the profligacy of the father. The yoga which indicates the paterally of the child to belong to another than the husband.
- 69-70 Yogas leading to incest with the mother. ✓
- 71-73 Yogas indicating the mother's incontinence. ✓
- 74 The yoga under which the infant has to get its suck from one other than its own mother. The yoga under which a child loses its parents.
- 75 The yoga under which a child has to be the brine of its parents.
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- 79-80 The time of demise of the mother.
- 81 Yogas under which a person may be happy.
- 82 Yogas under which a person may be engaged in holy works.

- 83 Yogas securing happiness : the class of persons and the kind of wealth contributing thereto.
- 84 The yoga under which a person is bereft of bodily and other comforts.
- 85-86 Happiness or unhappiness is due to the planets influencing the 4th bhava.
- 87 A clue to a person's happiness, his mother, his unguents, clothes, vehicles and ornaments—obtainable from the 4th bhava associated with certain planets.
- 88 The yoga under which a person may enjoy pleasure from unguents, flowers, etc.
- 89 Special yogas securing special kinds of apparel.
- 90 The yoga securing cattle and wealth.
- 91 The yoga securing the esteem of kinsmen.
- 92 The yoga under which a person befriends his relations.
- 93 The yoga under which a person feels antipathy to his relatives.
- 94-95 Planetary conjunctions concerned in making a person ingenuous or the reverse.
- 96-97 Yogas securing vehicles and other conveniences.
- 98-99 Yogas securing a horse as a riding animal.
- 100 Yogas securing a horse or an elephant as a riding animal.
- 101-104 Yogas securing vehicles, ornaments and ornamental appendages.
- 105 A yoga leading to the acquisition of a kingdom.
- 106 Yogas securing to the person long life and all the good things necessary for happiness.
- 107 The yoga securing learning, vehicles and wealth.
- 108 A special yoga leading to long life, large wealth and royalty with its attendant pomp.
- 109 Special yogas leading to diverse kinds of worldly happiness.
- 110 The time when vehicles, if any, may be had.
- 111 Special yogas leading to a kingdom, good fortune, etc., and the periods of their acquisition.
- 112 The effects are different when the planets concerned in

- the above yogas have medium strength or no strength at all.
- 113 A bad position of the lord of the 4th bhava affects the character of the vehicle acquired.
- 114 The yoga securing a vehicle the loss whereof leads to misery.
- 115 Yogas leading to progress in a vehicle on men's shoulders in royal splendour.
- 116-117 The yogas that secure all kinds of blessings.
- 118 The yoga that secures royal favor.
- 119 The yoga under which a person flourishes in command of a numerous army.
- 120 The yoga securing to a person ornaments and vehicles from many countries.
- 121 Yogas securing lands teeming with numberless mines.
- 122-123 The yoga securing many vehicles and lands.
- 124-129 Yogas leading to a throne.
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- 134 The yoga securing much land and wealth.
- 135 The yoga leading to the loss of land and other sources of livelihood.
- 136 The periods when loss of land, house, relatives, etc., may accrue.
- 137 Yogas leading to the acquisition of hidden treasure.
- 138 Yogas occasioning languidness in the house.
- 139 The yoga leading to the deprivation of domestic comforts. The yoga rendering a person houseless.
- 140 Accident in water, misfortunes, loss of comfort and happiness are the result of the planet in the 4th bhava being malefic or badly placed.
- 141 Yogas under which a person has to be in a house not his own.

- 142 The yoga for getting a house.
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- 143 Yogas leading to the loss of a house.
- 144 A clue to determine the number of good houses a person may have.
- 145-146 Directions for ascertaining the structural condition of the house a person may have.
- 147 Yogas leading to the loss of land and lucrative service.
- 148 The yoga securing a mansion with encircling walls.
- 149 The yoga leading to the possession of a temple.

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- 1 The things to which a clue can be obtained from the 7th, 8th, 2nd, 10th and the 12th bhavas generally. Directions for ascertaining the father's happiness, children and the wife's accomplishments.
- 2 The yogas from which can be ascertained the deity that a person may worship.
- 3 The deity to be worshipped consistently with the safety of children.
- 4 Yogas under which a person has or fails to have knowledge, royal favor, etc.
- 5-6 Yogas under which quadrupeds may be born. Special cases of the above governing the birth of a goat, a cow, a buffalo, a monkey, a pig and a cat.
- 7 Special planetary positions in regard to the Drekkana mentioned in the last sloka and their effects.
- 8 Conditions which make the acquisition of a son or a wife possible. Saturn and Mars in a special position bring on the death of a wife and a son respectively.
- 9 A clue to ascertain whether or not a person will have children; and whether the majority of them will be sons or daughters.

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- 10 Yogas securing many children. The same yogas under malefic influence occasion childlessness.
- 11 Yogas betokening the possibility of grandsons.
Yogas under which a person cannot have many sons and can have, if at all, only one sometimes.
- 12 Four yogas resulting respectively in childlessness or wifelessness, family-extinction, death of children, and adoption of other's children.
- 13 The yoga making it possible for a person to have a legitimate as well as an adopted son. A clue to the class of people from whom the latter will come.
- 14 The yoga under which a person can have a son in early years. A special case in which this son may be short-lived.
- 15 A yoga under which even a polygamist can have no children, any child, a wife of his may be destined to have, will be from a paramour.
- 16-19 The yogas insuring an heir.
- 20-22 Yogas leading to childlessness and family extinction.
- 23 Eight classes of females incapable of having children.
- 24-28 Yogas betokening childlessness.
- 29 Yogas under which an heir has to be secured by adoption or other ways.
- 30-31 The effect of Jupiter occupying the 5th bhava in Meena, Dhanu, Kataka and Kumbha.
- 32-37 The cause of childlessness.
- 38-43 Yogas under which an heir is to be adopted.
- 44-45 Yogas under which a person will have a son late in life.
- 46-47 A clue to ascertain the number of sons, brothers, wives, menials (male or female) and friends that a person may have.
- 48 A method of finding out the time of birth of a son. Alternative methods for ascertaining the number of issues a person may have.
- 49 Periods of time when there may be accession of children to one's family

- 50 Four planets connected with the 5th bhava under different conditions are concerned in the production or loss of children.
- 51 A clue to find the time of birth or death of a son.
- 52 A yoga betokening happiness to the father.
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- 54-55 Yogas betokening the father's unhappiness.
- 56 The yoga under which the son born has the characteristic of the father and is dutiful.
- 57 The yoga under which the son will be at variance with the father and become even superior to him.
- 58 Yogas fatal to the father, Yogas fatal to the child. Yogas fatal to the mother, the child and the maternal uncle.
- 59-60 The yoga betokening the mother's death at the next conception. The yoga betokening the father's death.
- 61-62 A clue to find out the time of death of the father as well as of the mother.
- 63 The yoga under which the father dies before the birth of the child.
- 64 Various methods of finding out the times of the father's illness and death.
- 65 The yoga betokening the son's absence at the father's cremation. The yoga under which the death and cremation of a person take place at different times.
- 66 The yogas under which a person fails to see the face of his dying father or mother.
The yoga under which it is not given to a person at the time of his death to see his son's face.
- 67 Two yogas producing respectively dullness and shrewdness of understanding.
- 68 Yogas under which a person gets a knowledge of the past, the present and the future.
- 69 The yoga leading to heart-disease.
- 70 The yoga under which a person becomes hospitable.

Sixth bhava.

- 71 Mars and the 6th bhava are accountable for diseases enemies, bad habits and hurts.
Three yogas leading respectively to the conquest of foes, impotency and an ulcer in the organ of generation. ↗
- 72 The sixth bhava innocuous, or hurtful according as the planets occupying or aspecting it are benefic or malefic. A special instance of the latter. The evil of Venus and the lord of the 7th being together in the 6th bhava.
- 73 The effect of the Sun being in the 6th bhava under various conditions.
- 74 Special instances of the yogas mentioned in the last quarter of Sloka 72.
- 75 If the lord of the 6th bhava and the planets occupying as well as aspecting it be all of them benefic, they do good; if malefic, evil.
- 76 If two out of the three planets or even one be benefic and strong, that will go far to avert evil.
- 77 The presence of the lord of the 6th bhava in conjunction with a malefic planet in some of the bhavas produces ulcer to the persons indicated by the bhavas.
- 78 The parts of the body where the ulcer referred to in the preceding sloka will break out, and the planets producing them.
- 79 A clue to the possible existence of a mole in the body and the part thereof. A yoga leading to danger from horses, cows, etc.
- 80 The yoga leading to trouble from enemies.
- 81 The yoga leading to the destruction of enemies.
- 82 The yoga under which a person is beneficent to his kinsmen.

*Adhyaya 14.**Seventh bhava.*

- 1 The things to which the 7th bhava may give a clue.
Yogas leading to adultery.

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- 23 The yoga under which the wife kills her husband and ruins the family.
- 24 The conditions for securing a high born or base-born wife.
- 25 A clue to the number of wives a person may marry.
- 26 A clue *firstly*, to the number of wives a person may lose, and *secondly*, to the number of those he may live happily with. The condition making for monogamy.
- 27 A clue to ascertain the time of a person's marriage, and also to his having one, two, three or many wives.
- 28-29 Methods of finding out the period favorable to marriage.
- 30 Means of ascertaining at which portion of the dasha of the planet *producing the marriage, the happy event may take place.*
- 31, 31½ The periods when the acquisition of a wife becomes possible.
- 31½-33 A means for finding out the girl that may prove acceptable as a wife.
- 34 Mars occupying certain bhavas is fateful to the wife or husband as the case may be.
- 35 A malefic planet in the 8th bhava in female horoscopes is fateful to the husband.
- 36 A male horoscope with a fateful malefic planet in the 2nd or the 7th bhava should be matched with a similar female horoscope.
- 37 A means of testing whether a person will have sons or not.
- 38 The effect (upon the wife) of the 7th bhava being occupied by the planets and the subsidiary planets severally.
- 39 The object of a person's love varies with the planet in the 7th bhava.
- 40 The place of dalliance varying with the planets occupying the 7th bhava.
- 41 Special planetary conjunctions causing the loss or retention of a wife.
- 42 Yogas under which a person dotes on the wife so as to indulge in *unāpāt* (Bhagachembana).

- 43-44 The configuration, moistness or otherwise of the *pudendum mulibre* of a young woman.
✓
45 The time when a person is joined to a woman.
46 The planetary conjunction under which and the time at which a person may lose his wife.
47 A special yoga under which the wife dies simultaneously with the husband and the time of the occurrence.
48 The special yogas under which a person may lead a happy enviable life with a charming help-mate.

Eighth bhava.

- 49 Certain positions of the lord of the 8th bhava betokening short life.
50-52½ Criteria of longevity or its opposite.
52½-53 A criterion of health and long life.
54-61 The method of ascertaining the time of death of a person.
62 A special yoga under which the mother of the person will follow the father in death and the time thereof.
The yoga under which a person will die of an epileptic fit and the time of its occurrence.
63 Yogas causing perspiration, foul smell, diseases and distractions. The auspicious character of the 8th bhava and the planets associated therewith ensure long life, ease and comfort.
64 A means of ascertaining the period of the death of a person based on certain characteristics of the Lagna.

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64½-66 Criteria of good and bad fortunes.
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88 The last quarter of the preceding sloka amplified.
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91-92 The yoga under which a person becomes munificent.

- 93-94 The yogas that produce a high sense of filial duty in the person born under them.
- 95 The yogas under which the persons born are virtuous.
- 96 The yogas that make a person void of virtue.
- 97-98 Criteria of good luck.
- 99 The position of the Lord of the 9th bhava and its karaka is an index to the existence or non existence of the father at the time of a person's birth.
- 100 A means of determining whether the time of death of a person's father will be night or day.
- 101-102 The yogas under which a person becomes prayerful, contemplative or clairvoyant.
- 103 The yogas under which a person bestows great gifts.

Adhyaya 18.

Tenth bhava.

- 1 Information ascertainable from the 10th bhava and the planets through which the same may be got.
- 2-3 The import of weakness in the 10th bhava and the planets referred to already. The yogas leading to ablutions in the Ganges and other holy waters.
- 4 The effect of the Moon's presence in the 10th bhava. A clue to the sacrifices a person may be engaged in.
- 5 The sources from which the money for such sacrifices may come.
- 6-13 The yogas revealing the kind of sacrifices a person may undertake and the degree of success to be attained.
- 14 The yogas leading to acts of public utility.
- 15 The planetary conditions leading to asceticism.
- 16 The characteristics of the various kinds of ascetics referred to in the previous sloka.
- 17-20 Other ascetic yogas and the periods at which they take effect.
- 21-23 Certain planetary conditions under which ascetic yogas take precedence of Raja yogas and take effect earlier.

- 24-39 Various combinations of planets in one bhava leading to asceticism.
- 40, 40½ Other yogas producing asceticism.
- 40½-41 The yogas that lead to apostasy from the holy order.
- 42 The conditions under which persons long to, but cannot enter, the holy order.
- 43-50 The sources of a person's wealth and the profession to be followed for the sake of a livelihood.
- 51 The evil effects of the presence of malefic planets in the four Kendras.
- 52 The good effects of the presence of benefic planets in the four Kendras.
- 53-54 A clue to the good or evil propensities a person may have.
- 55-59 The effect of the presence in the tenth place from the Moon of the other six planets severally or in twos.
- 60 The effect of the lord of the 10th bhava being benefic and beneficially associated.
- 61 The effect of the lord of the 10th bhava being maleficently associated.
- 62 The yoga securing good name and affluence.
- 63 The conditions which secure fame and a high sense of honor.
- 64 The conditions under which a person incurs ill-fame and obloquy.
- 65 The yogas under which a person has many wives.
- 66 The yogas under which a person becomes devoted to agriculture, cattle-rearing or commerce. The conditions which make a person inert or enterprising.
- Eleventh bhava.*
- 67-68 A person's income is ascertainable from the 11th bhava and the planets occupying it indicate the sources thereof.
- 69 The means of ascertaining whether a person's wealth will be well or ill-gotten and whether it will minister to his pleasure and enjoyment.

- 70 The conditions under which the money earned by a person will be beneficently applied. The yoga leading to a life of daily beggary.
- 71 The way to affluence varies with the planet owning the 11th bhava.
- 72 Certain yogas leading to accession of wealth. A clue to ascertain when and from whom such wealth may be expected.

Twelfth bhava,

- 73 Information to be got through the 12th bhava, its lord and Saturn. Yogas under which a person has to roam over many lands and forest region.
- 74 The conditions under which a person's expenses will be at a minimum, or at a maximum or of a medium character.
- 75 The means of ascertaining whether a person's outlay will be approved and legitimate, or questionable and bad. The time when and the people from whom a person has to apprehend evil.
- 76 The yogas leading to the loss of a person's agricultural or monetary status. The yogas leading to the utter loss of servants and cattle.
- 77 The means of ascertaining the class of persons on whose behalf one's money will have to be laid out.
- 78 The effect of a good or evil planet being in the 12th bhava.
- 79 Wealth is destroyed, dissipated or conserved according to the character of the planets in the 12th bhava.
- 80-81 The yogas under which a person enjoys the comforts of a bed on the couch.
- 82 The yogas under which certain portents may occur.
- 83 The yogas that lead to perdition or paradise.
- 84 General directions to ascertain the benefit or harm done to a bhava by the planet occupying it.

Adhyaya 15.

- 1-2 How a horoscope helps.
- 3 How a female horoscope should be prepared and what it should set forth.
- 4-6 Points to be specially noted in a female's horoscope and the clues to them.
- 7-8 The points to be examined in a female's horoscope in view to ascertain her characteristics.
- 9 The yoga under which a female born may be a dependant and have many husbands.
- 10 The yogas under which a female becomes celebrated for her talents, learning and virtue.
- 11 Same in substance as slokas 8 and 10.
- 12-18 The character of a female varies jointly with the sign and Trimshana of birth. This result is shown in reference to the signs owned by Mars, Venus, Mercury, the Moon, the Sun, Jupiter and Saturn.
- 19 The planets in the 7th bhava that lead to widowhood, marriage or repudiation by the husband. Planetary condition under which a woman becomes addicted to other men.
- 20 ✓ A श्रेष्ठ (Swairinees) and पुनर् (Punarbhū) defined.
- 21 ✓ The yoga under which a woman and her mother lead immoral lives. The yoga which with certain exceptions leads to diseases of the womb.
- 22 The yoga under which a woman is put away by her husband or is at variance with him.
- 23 Particular planets in particular positions in the 7th bhava are answerable for a woman's repudiation by the husband, widowhood, domestic discord, remarriage or long continued wedded life.
- 24 The first three quarters similar in import to sloka 19. The last quarter gives a yoga leading to barrenness.
- 25 A woman becomes an object of affection or antipathy to her husband according as she is under the influence of the first or second of the yogas mentioned in the sloka.

- 26 Five special yogas: under the first a woman hates her husband; under the 2nd, she engages in learned discussions; under the 3rd, she becomes voluptuous; under the 4th, she commands all comforts; under the 5th, she is blessed with children, intelligence and ornaments.
- 27 Various yogas leading to widowhood.
- 28 Two special kinds of yogas; under the 1st, a woman enjoys long wedded happiness; under the 2nd, her wedded life is prolific, but passed in penury.
- 29 Five kinds of yogas leading respectively to (1) a shortage of children, (2) poverty and sorrow, (3) a mixed lot (4) unalloyed prosperity and (5) death by a sharp weapon.
- 30-31 Of the same purport as sloka 19.
- 32 Yogas producing harlotry in a woman and her mother.
- 33 Of the same purport as the latter half of sloka 21.
- 34 The more the malefic planets in the 7th bhava, the more will be the wickedness of the woman under their influence; the more the benefic planets in that bhava, the more will be her good fortune.
- 35 A yoga under which a female suffers from too much lust. The effects of a malefic or benefic planet being in the 7th bhava from the Moon.
- 36-42 Clues to a female's position, character and accomplishments and the religious order if any that she may enter.
- 43 The means of knowing whether a woman will predecease or survive her husband, whether her children will be few or many.
- 44 Special yogas indicating the death of a female simultaneously with her husband.
- 45 The means of knowing whether a female will predecease her husband and if so, when?
- 46-47 Particular planetary positions in a female's horoscope indicating the possibility of her having a very fortunate brother.
- 48-53 Clues to the kind of husband a female will have.
- 54 Certain correspondence between the horoscopes of men and women.

Adhyaya 17.

- 1-3 Introductory.
- 4 Diagram representing the zodiacal signs.
- 5 The lords of the signs and their Navamshas.
- 6 The years assigned to the several planets in the Kala chakra Ayus.
- 7-8 Triads of asterisms forming the सव्य (Savya) and अपसव्य (Apasavya) chakras respectively.
- 9-10 The order to be observed in each chakra.
- 11 How the जीव (Jeeva) and देह (Deha) are to be found in each.
- 12 Four kinds of परमायुष (Paramayus) or maximum life according to the triangle to which the sign owning a नक्षत्रपाद (Nakshtrapada) under examination belongs.
- 13 देह (Deha) and जीव (Jeeva) explained.
- 14-16 Effects due to planets in देह (Deha) and जीव (Jeeva) may be various according as they are malefic, benefic or mixed.
- 17-25 Effects of सिंहवर्षा (Simhavaloka) and मन्दुकगति (Mandukagati) generally. Some specific instances and their effects.
- 26-27 Deha and Jeeva in the chakras assigned to the several signs.
- 28-33 The evil effects of malefic planets generally and of even benefic ones occasionally being singly or jointly in the देह (Deha) or जीव (Jeeva) or in both.
- 34-36 What is called शस्त्राग्नि (Marsantithana) in the case of the several planets.
- 37-46 The effects of the planets being in the देह (Deha) or जीव (Jeeva) severally.
- 47-75 The effects of the चक्रादयः (Chakradaya) in reference to the 12 bhavas.
- 76-81 The conditions under which the good, bad and indifferent effects of the chakra data set forth above can be looked for and the degrees of realisation.
- 82-83 The question as to whether a particular chakra data will take effect in one's own country or abroad.

- 84-85 Direction for applying the फलश्रुति (Phalasruti) in the previous adhyayas in reference to any chakra dasa under examination.
- 87-88½ Direction for examining a horoscope under the Kala chakra system.
- 89-101 सिद्धान्तलोक (Simbavaloka), मण्डूकगति (Mandukagati) and प्रीष्टतोगमन (Prishtatogamana) explained. Their evil effects in general and also in reference to special instances in the गव्य (Savya) and अपगव्य (Apasavya) chakras.
- 102 The asterisms to which the first four of the गव्यचक्र (Savya chakra) formulas apply.
- 103 The asterisms which conform to the last four of the above formulas.
- 104 The asterisms conforming to the first four of the अपगव्यचक्र (Apasavyachakra) formulas.
- 105 The asterisms conforming to the last four of the अपगव्यचक्र (Apasavyachakra) formulas.
- 106 This is sloka 6.
- 107-111 Directions for finding the periods of भुक्ति (Bhukti), अन्तर (Antara) and सूक्ष्म (Sukshma) dasa portions in connection with a चक्रमहादशा (Chakramahadasa).

Adhyaya 18.

- 1 Introductory.
- 2 Importance of Dasas.
- 3 The lords of the Udashas, the order in which they set in; the length of their periods.
- 4 What planets prove benefic in a dasa?
- 5 What planets prove malefic in a dasa?
- 6 When will a dasa prove auspicious?
- 7-8 In what positions the Moon influences a dasa beneficially and in what, otherwise?
- 9 The Moon's influence on mental states during a dasa.
- 10-11 Application of the शुभ (Subha) and अशुभ (Ashubha) mentioned in the 4th Adhyaya of श्रीपतिपद्धति (Sripatipaddhati) to the dasa periods shown here.

SLOKAS.

- 33-34 - A clue to find out the good or evil falling to the lot of a person.
- 35 उत्पन्नदशा (Utpannadasa), माषानन्ददशा (Adhannadasa) & महादशा (Mahadasa) explained; and the possibility of determining the demise of the person through them.
- 35 A clue to find the demise of a person through निर्यानदशा (Niryanadasa).
- 37 Do through गुलिकदशा (Gulikadasa).
- 38 Do through सूलदशा (Suladasa).
- 39 The influence of Karakas according to their strength and position.
- 40 The possibility of finding the times of disease and death of a person through चक्रदशा (Chakradasa).
- 41 How an evil planet in the Lagna affects the person concerned during its dasa.
- 42-53 Under what conditions a person is injuriously affected during the dasas of the lords of the several bhavas?
- 54 Planets occupying the 6th or the 8th place from each other or occupying the same bhava without strength work evil in their dasa and bhukti.
- 55-57 Criteria for determining the decease of a person.
- 58-59 The particular portions of a dasa in which the सप्तपहल (Sthapaphala), भावपल (Bhavaphala) and दृष्टिपल (Drishti-phala) manifest themselves severally, (1) in the case of malefic planets, and (2) in the case of benefic ones.
- 60-72 सूर्यदशा (Suryadasa) and its sub-divisions.
- 73-83 चन्द्रदशा (Chandradasa) and its sub-divisions.
- 84-95 कुम्भदशा (Kumbadasa) and its sub-divisions.
- 96-109 राहुदशा (Rahudasa) and its sub-divisions.
- 110-120 गुरुदशा (Gurudasa) and its sub-divisions.
- 121-132 शनिदशा (Sanidadasa) and its sub-divisions.
- 133-144 बुधदशा (Budhadasa) and its sub-divisions.
- 145-157 केतुदशा (Kethudasa) and its sub-divisions.
- 158-169 शुक्रदशा (Sukradasa) and its sub-divisions.
- 170 When a dasa cycle is full or empty and when a dasa may be untoward?
- 171 When a bhava may suffer annihilation?

172	In what positions strong benefic planets produce happiness in abundance?
173-174	Conclusion.
175-176	The contents of the 18 chapters in their order.
177	The author's winding-up.

ERRATA

Page	Line	For	Read
vi	21	bp	by
1	21	धीनिकटादेरिह	धीनिकटादेरिह
2	23	Sl kas	Slokas
5	13	Ras is	Rasis
6	7	चनराक	चनराक
13	28	कृष्णः	कृष्णः
21	15	चैर	चैर
23	15	चोचराक	चोचराक
26	33	Thrimasmass	Thrimasmass
27	7	भूमिपुत्राणां	भूमिपुत्राणां
27	23	६९	६९
28	■	Eve	Even
29	17	परिजातं	परिजातं
29	18	देवलोऽः	देवलोऽः
30	22	शुभकर्मात्	शुभकर्मात्
31	24	दीदीपुत्र	दीदीपुत्र
32	21	Rajaspadada	Rajaspada
33	19	केन्द्र	केन्द्र
42	32	चन्द्रार्कः	चन्द्रार्कः
42	33	योगेयु	योगेयु
60	25	द्विचोत्तम	द्विचोत्तम
61	1	Japiter	Jupiter
70	7	चरैपकल	चरैपकल
70	28	महाणा	महाणा
72	14	अभिधि	अभिधि
74	25	parternal	paternal
77	2	पितृत्वकः	पितृत्वकः

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78	25	sefteyes	soft cys
80	26	intial	initial
104	12	Saturn	Saturn
105	10	भरिसान्	भीरसान्
125	4	शेनाकिना	शेनाकिना
125	15	गर्भ	गर्भ
125	23	Ka-nya	Kanya
170	22	t sticle	testicle
171	24	gataka	Jataka
176	19	साद्वरणाश	साद्वरणाश
190	20	life	life
192	6	भसर्गिक	भसर्गिक
201	6	सूयमन्दी	सूयमन्दी
216	27	केन्द्रविनिधवा	केन्द्रविनिधवा
227	3	o	of
227	12	fsign	sign
246	6	becom	become
246	7	th	the
246	8	affecte	affected
247	6	viewsof	views of
247	21	aya	daya
247	24	ave	have
247	26	ecvasarman	Jeevasarman
247	27	ar	far
249	5	Jeevasarman	Jeevasarman
257	8	this	this
267	24	परादेहित	परादेहित
278	26	M rs	Mars
280	24	m ets	meets
286	22	eadng	reading
314	23	चान्यदधि	चान्यदधि
335	17	Mere	Mere

Page	Line	For	Read
380	29	nd	and
391	81	ithw	with
401	5	नीचरिवम	नीचरिवर्ग
420	21	समुनीमगृह	समुनीचगृह
422	18	८२	७२
460	25	Si n	Sign
527	80	w his ealth	his wealth,
528	18	be will	he will
658	3	Kujas tavarga	Kujashtavarga
658	14	he	the
683	5	tne	the
730	5	कमेरो	कमेरो
734	24	th	6th
739	10	Mercury	Mercury
748	12	reat	great
754	4	numher	number
756	6	म्बुसोरो	म्बुसोरो
783	9	सम्बन्ध	सम्बन्ध
784	12	सर्पायुः	दीर्घायुः
784	22	राजप्रतापविवतम्	राजप्रतापविवतम्
786	3	crmmand	command
790	20	denots	denotes
799	7	Pices	Pisces
799	28	It	If
800	8	tho 6th	the 6th
802	24	will	will
806	8	plseo	place
810	4	n	in
813	25	and	and
820	29	sign	sign
824	6	are	are
826	30	f	of

Page	Line	For	Read
829	14	occupied	occupied
833	29	may,	may,
833	30	be	he
838	5	disease	disease
851	22	contses	courses
851	28	tho	the
854	1	जमिने	जामिने
871	25	associated	associated
898	22	1 th	10th
916	17	maximum in:	minimum in.
		come	come
923	25	कराये	कराये
946	11	Arus	Aries
946	16	Snbhagraha	Subhagraha.
		navamsa	navamsa
952	11	wonb	womb
983	3	each	each
987	26	gooo	good
1003	29	tho	the
1007	29	in	in
1082	13	रावदशावां	रविदशावां
1040	2	भूषण	भूषण
1040	13	वन्धु	वन्धु

जातकपारिजाते दशमोऽध्यायः

॥ अष्टकवर्गाध्यायः ॥

Adhyaya X.

ASHTAKAVARGA.

The following eleven slokas from हारामकरन्द (Haramakaraṇḍa) are inserted here, because they form an appropriate introduction to this Chapter.

यद्गोपरे गन्धशुद्धाद् ग्रहणो धृक् कर्त्तुं द्वादशराशिभूकम् ।

शुणो तदेकक्षेत्रमां फलस्य भेदाद्वैकान्तिकमुक्तमासीत् ॥ १ ॥

Each planet moving from the place it occupied at the birth of a person admittedly produces its own peculiar effect varying with its progress through the 12 Rasis. Owing to the admitted variation in this effect, the ancients say that it cannot be laid down as absolutely identical (even) in the case of persons born under the same star.

यत्र स्थितः गतिहरो नराणो ज्ञानगन्धराधि तमुदाहरन्ति ।

यथा तथा येषु खगाः स्थिताः स्थिता न ते रसकर्मो भवन्ति ॥ २ ॥

Astrologers declare that to be the गन्धराधि (Janmarasi) of a person wherein the Moon was at the time of his birth. The several places in which the planets and the Lagna may be in all possible ways cannot consist of seven.

जतोऽष्टराशिर्ननुजोऽत्र सर्वैः प्रोक्तोऽत्र तेष्वष्ट शुभाशुभाणि ।

फलानि तेषां च विविगयोगा यद्दृष्टव्योत्पलं स्फुटं स्यात् ॥ ३ ॥

Hence every person is declared to have eight signs: as the seats of the seven planets and the Lagna and it is with reference to these eight places that all the good and evil effects of a person's life due to the disjoined or conjoined states of the planets and the Lagna are calculated—a process which when completed, the भट्टवर्ग (Ashtakavarga) result as it is called will become revealed.

स्वाराक्षिभ्यो दिनेशः स्वसुखमृतिपः स्वाम्नामापयातः

सुखादस्तारिदिनैश्चरितनयसपोलमवर्त्तौ सुरेभ्याम् ।

चन्द्राद्वाभारिकभेत्त्रिषु नशितनवात्सान्त्वयधर्मोत्तमेषु

श्रेष्ठो लग्नाद् व्ययाम्युपचयसहस्रतः सुमशस्तोऽष्टमोत् ॥ ४ ॥

With reference to its अष्टकर्म (Ashtakavarga) the Sun is declared exceedingly auspicious in the 1st, 2nd, 4th, 7th, 8th, 9th, 10th and 11th places from itself, Mars and Saturn; in the 6th 7th and 12th places from Venus; in the 5th, 6th, 9th and 11th places from Jupiter; in the 3rd, 6th, 10th and 11th places from the Moon; in the 3rd, 5th, 6th, 9th, 10th, 11th and 12th from Mercury; and lastly in the 3rd, 4th, 6th, 10th, 11th and 12th places from the Lagna.

हनुर्लग्नाद् पंढायत्रिष्वपि कुतुनात् सप्तपमोत्तमेषु

स्वात् सान्त्वयेषु स्वर्षात् सप्तद्वयमृतिषु श्रयापथीपद्सु मन्दात् ।

स्वात् केन्द्रायामजेष्ट्रिषु विषुषगुरोः केन्द्ररन्ध्राम्बलाभे

सुखादीर्घमन्धुकारसहस्रमपीलाभगण प्रशस्तः ॥ ५ ॥

The Moon is auspicious in the 3rd, 6th, 10th and 11th places from the Lagna; in the 2nd, 3rd, 5th, 6th, 9th, 10th and 11th places from Mars; in the 1st, 3rd, 6th, 7th, 10th and 11th places from itself; in the 3rd, 6th, 7th, 8th, 10th and 11th places from the Sun; in the 3rd, 5th, 6th and 11th places from Saturn; in the 1st, 3rd, 4th, 5th, 7th, 8th, 10th and 11th places from Mercury; in the 1st, 4th, 7th, 8th, 10th, 11th and 12th places from Jupiter; and lastly, in the 3rd, 4th, 5th, 7th, 9th, 10th and 11th places from Venus.

केन्द्रा रन्ध्रादयः स्वहृष्यवसगयेवकैतः पट्विडाभे

मालेयांसिः प्रशस्तः प्रवमसहस्रपद्व्याममभ्येषु लग्नात् ।

स्वात् पट्वकागमनेषु चरितेषुद्वयमात्रेषु जीवाद्या सुखात्

पद्व्यमन्त्रादनेषु क्षितिम द्रवमुत्तात् केन्द्ररन्ध्रावधर्मै ॥ ६ ॥

Mars is auspicious in the 1st, 2nd, 4th, 7th, 8th, 10th and 11th places from itself, in the 3rd, 5th, 6th, 10th and 11th places from

⁴ In the 1st, 2nd, 4th, 7th, 8th 10th and 11th places from Jupiter, according to some.

the Sun ; in the 3rd, 6th and 11th places from the Moon ; in the 1st, 3rd, 6th, 10th and 11th places from the Lagna ; in the 3rd, 5th, 6th and 11th places from Mercury ; in the 6th, 10th, 11th and 12th places from Jupiter ; in the 6th, 8th, 11th and 12th places from Venus ; and lastly, in the 1st, 4th, 7th, 8th, 9th, 10th and 11th places from Saturn.

शः शुभान् स्वांशेषमाहमनवमनुष्ये मयिपुत्रे कुमादयोः
साक्षादरेऽथ जीवाद् दयसिपुनिधनायेषु जम्भे दिनेनात् ।
धीधर्मोत्तारिसाधे धितपुदपानुने स्वात् स्वपदपक्षिरन्ध्र-
द्वेयोमागुपिचकुनोदरिस्वमुपपत्तिमनुष्येऽमलाभेषु जम्भात् ॥ ७ ॥

Mercury is auspicious in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th and 11th places from Venus ; in the 1st, 2nd, 4th, 7th, 8th, 9th, 10th and 11th places from Mars and Saturn ; in the 6th, 8th, 11th and 12th places from Jupiter ; in the 5th, 6th, 9th, 11th and 12th places from the Sun ; in the 1st, 3rd, 5th, 6th, 9th, 10th, 11th, and 12th places from itself ; in the 2nd, 4th, 6th, 8th, 10th and 11th places from the Moon ; in the 1st, 2nd, 4th, 6th, 8th, 10th and 11th places from the Lagna.

जीयो भीम न स्वकेऽगममृतिषु रवेः सप्रियर्षेऽथ स्वात्
सम्राट्पितृशत्रुशत्रु पद मनुजानुसतनुष्योमपमंगयेषु ।
ह्यः सप्त मासेषु चन्द्रात् स्वःपुदपनधीप्रतिभेऽपेयुतात्
धीपदपक्षेषु शुक्रात् स्वमुपपत्तिमनुष्येऽमलाभेषु ॥ ८ ॥

Jupiter is benefic in the 1st, 2nd, 4th, 7th, 8th, 10th and 11th places from Mars, in the 1st, 2nd, 3rd, 4th, 7th, 8th, 9th, 10th and 11th places from the Sun ; in the 1st, 2nd, 3rd, 4th, 7th, 8th, 10th and 11th places from itself, in the 1st, 2nd, 4th, 5th, 6th, 9th, 10th and 11th places from Mercury, in the 1st, 2nd, 4th, 5th, 6th, 7th, 9th, 10th and 11th places from the Lagna, in the 2nd, 5th, 7th, 9th and 11th places from the Moon ; in the 3rd, 5th, 6th, and 12th, places from Saturn, and lastly, in the 2nd, 5th, 6th, 9th, 10th and 11th places from Venus.

हृदोऽहमरिरेषु दयसिपुदपनधीःस्तेषु स्वात् सप्तमा
दयसिपुदपनधीःस्तेषु स्वात् दयसिपुदपनधीःस्तेषु स्वात्

Ashtakavarga calculations made from the Rasi they occupy at the time of birth (*vide* previous Slokas). In their own, friendly or उच्चय (Uchchaya) places, the planets invariably advance the *benefic* effect revealed by Ashtakavarga. In their depression, inimical or अचय (Achaya) places, they generally fail to sustain whatever good effect may appear from the Ashtakavarga process.

जन्मकाले मङ्गलं यत्र स्थितं तदास्थानमोऽङ्गुणम् ।

* रेखाभिः दूतं सधर्मं चारकमप्युत्तरकं मङ्गलं ऽ (सत्याचार्यः)

From where the planets are at the time of birth, the benefic and malefic dots should be marked. A planet in its progress through a Rasi produces the effect of the malefic or benefic dots appearing therein (as ascertained from its Ashtakavarga).

* In other books रेखा (Rekha) is used to denote what बिन्दु (Bindu) signifies here *viz.* a benefic dot, the term बिन्दु (Bindu) in other books is employed in the sense of a malefic dot. This has to be kept in mind in making out quotations from other authors.

कष्टोत्पत्तिरङ्गारा रादन्तरमशास्त्रकम् ।

चारकमेव कष्टं यच्छस्तीति जगद्गुरुः ॥ (विष्णुस्मृतिः)

The several places detailed above are to be reckoned with respect to the Rasi (and not the Bhava) occupied by each of the 7 planets and the Lagna at the time of birth. These places should be understood as benefic and the rest malefic. As each Rasi happens to be counted 8 times (once for each of the 7 planets and the Lagna) for ascertaining the benefic as well as the malefic places, the maximum number of countings cannot in any case exceed 8. If after computation of a planet's मङ्गलं र्श (Ashtakavarga) it is found that a particular Rasi has more countings on the benefic side than on the malefic, it means that the net result is beneficial to the native.

If we should denote a benefic place by a dot (•) and a malefic one by a vertical stroke (|), we can at a glance understand the difference between these two kinds of countings in any अष्टक

(Ashtakavarga). The effect of a planet's arrival in any bhava (भाव) in its progress through the orbit गोचर (Gochara), is benefic, mixed or malefic according as the number of benefic dots in the Rasi representing the bhava in the विनाष्टवर्ग (Bhinnashtakavarga) of the planet is greater than, equal to or less than 4. Dots short of the prescribed minimum indicate untoward effect produced by a planet belying any favourable position it may occupy; while dots in excess of the prescribed minimum betoken good; notwithstanding the unfavourable position of the planet concerned. For example, if all the 8 happen to be benefic it means that the result is fully beneficial. If only 7 of them are benefic and 1 malefic, the result is $\frac{7-1}{8}$ or $\frac{6}{8}$ or $\frac{3}{4}$ th beneficial. If in any Rasi the number of benefic dots be 6 and that of malefic strokes be 2, the result is $\frac{6-2}{8}$ or $\frac{4}{8}$ or $\frac{1}{2}$ beneficial. If the number of benefic dots be 5, we should say that the effect will be $\frac{5-3}{8}$ or $\frac{2}{8}$ th beneficial. If it should be 4, the result is $\frac{4-4}{8}$ or 0; that is neither good nor evil, but neutral and so on.

एकेन च द्वाभः स्वात्मभिः स्थानिः स पापक्षयः भवति ।

यस्तु चतुर्भिर्द्वैः सर्वकलेः कल्पवाप्येवम् ॥

(माध्वाचार्यः)

Take for example the horoscope mentioned in Brihat Jataka, Chapter VII, Sloka 6, and reproduced below :

Lagna 30° Venus 27°	Sun 10°	Mer. 1° Moon 3°	
			Jupiter 5°
Mars 28°	Rasi Kundali		
		Saturn 20°	

.....
.....
.....	Ashtakavarga of Mars Benefic dots—39 Malefic Strokes—54	
.....
.....

In the sign Mesha, there are 3 benefic dots and 5 malefic strokes. The 3 benefic dots neutralise with 3 of the malefic strokes. The net result is 2 malefic strokes which means that Mars when passing through this sign will be productive of $\frac{2}{3}$ or $\frac{1}{1.5}$ evil. Similarly for the other signs. There is one peculiarity to be noticed in the अष्टकवर्ग (Ashtakavarga) of Mars. In sign Kumbha in the example there are 3 dots and only 4 strokes instead of 5. This is because the 10th place from the Moon has been declared to be ineffective, that is, neither benefic nor malefic—चन्द्रोद्दिग्विफलं Chandrauddigviphalaṣhu—for the अष्टकवर्ग (Ashtakavarga) of Mars. That place has therefore not been taken for the calculation. The net evil arising there is thus only $\frac{4-3}{8}$ or $\frac{1}{8}$ th.

In the case of a planet with more benefic dots, the benefic influence will be all the greater and more marked if the planet concerned should also be posited in an उपचय (Upachaya) house (with respect to the Lagna or the Moon), or occupy a friend's house, or his own sign or his exaltation Rasi.

कलापुत्रचयसंस्थानेऽपि सप्तदशलक्षणः ।

मित्रभोगमता वा कलमतिशयितः शुभं दद्यात् ॥ (दिव्यभूतिः)

If on the other hand the planet though getting more benefic dots should happen to be in an अपचय (Apachaya) house (reckoned either from the Lagna or the Moon), or in his depression sign or inimical sign, the good effect will be considerably reduced. If in the above case there be more malefic strokes instead of benefic dots, it will worsen the bad effect.

अपचयराशी नष्टे क्षयलोभे च जन्मस्थले स्वान् ।

यस्तु स दयात्पारं कलमतिशयितो यथाकावत् ॥

N. B.—The उपचय (Upachaya) or अपचय (Apachaya) places have to be reckoned with respect to the Lagna or the Moon at the time of birth and not by the position of the planets at the time of योग (Gochara).

c/. स्वदेश

यस्तु स्वनीचानिशुद्धोपगोष्ठीर्जितारिष्टोऽप्यतनुर्विघ्नः ।

सूतारभूजामयतो कलये स जन्मयो यन्मचलो निरुक्तः ॥

इष्टमुद्गस्वोचभृदिष्टहो मिश्रसंजन्मोपशवे बलीयाम् ।

यो जातकेऽभूत्स तु जन्मसंस्थो दृष्टान्धुर्म न वशुनोऽप्यनिष्टम् ॥

Also सह

जन्ममुपचयभवने स्वेको ग्रहो क्षुपचयेषु मुष्टफलः ।

उपचयभवनेषुतः पीडास्थाने क्षुपचयाय ॥

These authors have in their turn specifically stated, by the words जन्मकाले (Janmakale), यत्ने (Satau), जन्मनि (Janmani), that good and bad places have to be determined with respect to the positions of planets at birth-time only. But at the time of producing the effects, all planets excepting the Moon will cause their full good or bad effect to come to pass provided they are strong and not otherwise. In the case of the Moon, even if she is benefic (i.e., placed in places such as उपचय (Upachaya), etc., and the Rasi containing the Moon happening to be associated with benefic dots) if she does not possess strength, she produces only evil effects; for देवकीर्ति (Devakirti) says—

मुष्टममुष्टं स्वार्थं दृष्टास्तबलो बलेन दीनस्तु ।

मह इव सर्वशत्रुः पृष्टफलो नरादिहिनस्य ॥

Varahamihira too has said in his work यात्रा (Yatra) about the inability (to produce effects) on the part of planets devoid of strength owing to their being in depression, defeat in planetary war or combustion, etc.

नीचस्था मद्रथिगता इत्यभिभूता विरहमयो हस्तः ।

भुजता इव मंसहता भवति कार्याक्षमा कृते ॥

Thus it will be seen that whatever effects—good or bad—have been ascribed owing to the planet being placed in a sign of exaltation Swakshetra, Upachaya, etc., it always refers to the position of the planet *at the time of birth*; and whatever effects, good or bad, that have been ascribed to the planet itself generally without reference in any way to the particular place of occupation should be construed as indicating the result of the planet's transit to the concerned place.

It may be mentioned here that in several Panchangams the benefic गौच (Gochara) phalas of planets are mentioned; i.e., if

particular planets in their orbit in the zodiac pass through particular places from the Moon, they become auspicious and so on. It will be seen that these are simply the benefic positions of that particular planet with respect to the Moon in that planet's Ashtakavarga and do not completely represent the entire benefic results of that planet.

The Ashtakavargas are used in connection with transits. For example Saturn transitting the 3rd 6th and 11th places from the Moon is good provided the benefic dots in those places are above 4. Suppose he is transitting the 3rd house from the Moon in a nativity where the benefic dots are below 4. He will not be very good. His coming in the 3rd house is no doubt good; but much cannot be expected of him because of the small number of benefic dots. The position in the 3rd house though good, the small number of benefic dots therein disqualifies him to do good.

It is a fact indisputable that planets wield a certain amount of influence, whether for good or evil, during their transits at the time of consideration in accordance with the number of benefic dots which the planets gain to their credit in their respective Ashtakavarga based on the position each of the planets occupy at the time of birth.

For example, let us consider the influence which the planets may produce on the sample horoscope given under, say, about the first week of December 1932.

Rahu		Agna
Moon		Merc.
		Venus
Sat.	Radix	Sun
	Horoscope	
	Mars	Jupiter
		Acru

Rahu	Planetary	
	positions	
Saturn	about the first	Mars
	week of Dec.	Jupiter
	1932	Rahu
	Sun	
	Merc.	Venus

It will be seen in the above that the Sun is occupying Vrischika and the Sun's Ashtakavarga figure in Vrischika is 5. Mars is in Simha and the number of benefic dots in Kujas takavarga is 6. Mercury is posited in Vrischika and the number of benefic dots under Budha's Ashtakavarga is 5. Jupiter is in Simha and the number of benefic points in Jupiter's Ashtakavarga is 3. The planet Venus occupies Tula and the number of benefic dots there in the Ashtakavarga of Venus is 6. Saturn is in Makara; and in Sani's Ashtakavarga, the number of benefic dots in Makara is 4. Thus, the sum total of benefic dots for the said week for all the six planets taken together comes to 29.

Now 48 benefic dots are the maximum fixed to pass a nativity for good in all respects. It may however be safely predicted that the native will be free from worry, loss, etc., and his situation will only be of a normal nature if the sum total of the benefic dots of all the six planets taken together comes to 24. In this specimen horoscope, as the number of benefic dots comes to 29, it can safely be said that the native will be free from anxiety and worry in the said period. The less the number of benefic dots, the worse will be the effects to be experienced by the native.

Bhattotpaln adds.

Varahamihira has stated (Brihat Jataka, Chapter VIII, Sloka 23) that when two similar effects but contrary in nature are produced by one and the same planet (owing to its ownership of two houses, or ownership of one house and occupation of another house), the result will be *nil* when the two effects referred to are equal in degree and that it will partake of the nature of the preponderating effect in case they are not of equal degree.

एकमदस्य सप्तमे पञ्चमस्यैवैवै वारं यदेवद्विष्टं पालेयवते तद् ॥

A question may now be asked what the author's object was by making a similar declaration again through the words "इति निगदिषति देहमन्त्रादिमार्गैर्विदुष्विदम् उभयवद्वद्वत्." The answer is— "No, it is no repetition at all. What was stated before without the aid of Ashtakavarga Table relates to the cancellation of two similar effects but of a contrary character. For example, a planet in one capacity may be a giver of wealth; the same planet

in another capacity may cause loss of wealth. In such a case, both the effects are similar in character and become neutralised with the consequence that the native neither acquires wealth nor incurs any losses. But if the planet's capacity to give wealth be in any way stronger for more reasons than one, the same will of course predominate over the opposite current (of the other effect) and the result will be an influx of some money. In the present verse it has been stated that there is cancellation in the case of good and bad effects even if they are not similar in nature. This view is further supported by शरत्तरु (Sharataru) and यवन (Yavana) as they have admitted this principle while speaking about Ashtakavargas and their several effects. Thus, for example, a certain planet may be the giver of gold on account of a certain reason. The same planet may on account of some other reason cause loss in silver. Though the effects in these two cases are not similar (because both are not in respect to gold, nor to silver), merely on account of the effects being opposite in nature (one giving and the other taking away), the result is neither benefic, nor malefic. After such considerations of each Rasi on account of its 8 countings, if it is found that benefic points outnumber the malefic, the effect of the planet on that Rasi should be declared as benefic to the extent of the excess benefic dots as already stated.

Now the following question may be asked: Well, if Ashtakavarga then is so important for ascertaining the nature of the effects, what was the necessity for Varahamihira treating separately in his *Bṛīhat Samhitā* the गोचरः (Gocharaphala) of planets with respect to the Moon's place at birth? The answer is, the intention of Varahamihira is that such of the effects which have not been stated in connection with the Ashtakavarga should be stated in the गोचर (Gochara). Further, as गोचर (Gochara) is well known to all, and as it has been treated of by many authors in their works, it has to be inferred that Varahamihira too has adopted the same course followed by his predecessor. For he has said in his work यज्ञ (Yajna).

यद्य गोचरकल्प्यमाणस्त तस्य वैपक्यमिच्छते न वा ।

प्राप्तो न यदुभयतः सिद्धं स्वयमार्गकल्पे हि गोचरः ॥

Yavaneswara too, after describing the effects separately, has accepted this Ashtakavarga system alone as of primary importance; for he has said

कलाएवमेव शुभपापलक्ष्ये समानकलावकलौ मदिष्टी ।
पदावांस्तु यक्षस्य कले विचार्य यात्राविधाने च समुत्तमे च ॥

Badarayana also has said

कक्षभेदे तुल्यसंख्ये कले चेत् स्वाती भावाः कल्पयन्तत्र वाच्यः ।
वाच्यं पत्तिर्गोष्ठिरिक्तज्वालाः स्वात् स्थाने स्थाने कलनैर्च मदिष्टा ॥

and has thus accepted only the Ashtakavarga method.

THE ASHTAKAVARGA PLATE.

The process of finding the benefic dots in the Ashtakavargas of the several planets in accordance with the method given in pages 650-652 *supra* involves heavy labour and considerable time especially when it has to be done for several horoscopes. Some methods of simplifying this work have been suggested in the past, but a new contrivance has now been devised which has several merits. It not only does away with the patient labor involved in the dull and routine process, but also shows the results in such a way that one can see at a glance how the benefic dots in any particular house have been contributed. The सर्वशतक (Sarvashtakavarga) figures can also be very easily read from the plates at a glance. The practical uses to which the results can be put are, as is known to astrologers, several. The more important of these uses have been explained in this Adhyaya in their appropriate places.

The construction of the Ashtakavarga plate and the method of reading the results from the same will now be explained.

The contrivance consists of nine circular plates (discs of zinc, copper or brass), of successively larger radii placed one over the other in the order of their size, the largest being placed at the bottom and the smallest at the top. A radius of one inch

for the smallest and three inches for the largest, the difference between the radii of successive plates being $\frac{1}{16}$ of an inch will be found suitable. The bottom-most plate has an axle with screw arrangement fixed to its centre about which the other plates revolve. By tightening the screw at the top, the plates can be fixed up in any desired position. Each plate covers the central portion of the next bigger plate, exposing to view only a circular strip or rim. The top plate is of course fully exposed.

The top plate and the narrow strips of other plates are each divided into 12 equal parts. The dividing lines are so drawn that they form a straight line when the plates are adjusted for any horoscope. The twelve divisions of the top plate are assigned to the twelve signs of the zodiac. In the visible rim of the next bigger plate are arranged the figures indicating the benefic dots counted from the Sun in the several *Ashtakavargas*. The next plate contains figures of benefic dots counted from the Moon; and the next one, from Mars; and so on in the order of the Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn and the Lagna. One of the divisions of each of these plates contains a dot denoting the position of the planet to which the plate relates. Thus the dot in the largest plate indicates the position of the Lagna.

To adjust the plates for any horoscope, keep the bottom-most plate in position and rotate the next plate (relating to Saturn) until the division containing the dot is as many divisions removed from the dot in the Lagna plate as Saturn is removed from the Lagna in the horoscope under consideration. For example, if Saturn occupies the 8th house from the Lagna, move the plate relating to Saturn till its dot comes to the 8th division from the dot in the Lagna plate. Then hold the two plates in position firmly and proceed similarly with the third plate. Then hold the three plates in position and proceed with the fourth and so on. When the Sun's plate also has been thus fixed, rotate the topmost plate until the name of the particular Rasi representing the Lagna in the horoscope under consideration is brought directly above the division containing the dot in the Lagna plate. It will now be found that the divisions containing the dots in the several plates are

directly below the signs of the zodiac respectively occupied by the planets at birth, so that the positions of the planets in the radix of the native can now be read out from the plate itself. Fix up the plates by tightening the screw at the top. They are now ready for reading the results. The '1's indicate benefic dots relating to the Sun's Ashtakavarga; the '2's indicate those relating to the Moon's, and so on. The number of '1's in the several plates in the 'Mesha' division represents the benefic dots in the Ashtakavarga of the Sun in that division; the number of '1's in the several plates opposite to 'Vrishabha' representing the benefic dots in the Sun's Ashtakavarga in Vrishabha and so on. Similarly, the number of '2's in the divisions of the plates opposite to 'Mesha' represents the benefic dots in the Ashtakavarga of the Moon in 'Mesha'; the number of '2's in the parts of the plates opposite to 'Vrishabha,' the benefic dots in the Ashtakavarga of the Moon in 'Vrishabha,' and so on. The number of '3's will similarly yield the results for Mars, '4's for Mercury, '5's for Jupiter, '6's for Venus and '7's for Saturn. The figure in the next page shows the plate properly arranged for the positions of the planets in the sample horoscope given below:—

	Lagna	Venus	Moon
		.	Sun Mercury
			Jupiter Mars
	Saturn		

It will be seen that the dotted division of the plate relating to the Sun has been brought against Kataka as the Sun occupies Kataka in the Kundali (प्रवृत्ति); the dotted part of the plate

चक्रं त्रिलिख्य सह लघुदिवाकरायैः
सूर्यादिलघुभवनान्तवियचरणाम् ।

वाक्याष्टकोषगतवर्णनियोजिताथै-

द्विचाष्टवर्गजनितासिलचिन्दवः स्युः ॥ १ ॥

देवो घटो धीगवशस्तमोरमा पृलिः क्रमादुष्णकरादिविन्दवः ।

सालोलसंख्या समुदायचिन्दवः सर्वाष्टवर्गः समुदायसंज्ञकः ॥ २ ॥

Stokas 1 and 2. If a diagram of the zodiac with the rising sign and the positions of the Sun and other planets (at the time of any person's birth) &c. be drawn, and if all the benefic dots produced by the separate Ashtakavargas (8 fold groups of figures) be set down according to the directions contained in the Ashtakavarga formulas each containing eight divisions in respect of the eight sky-rangers beginning with the Sun and ending with the Lagna or the rising sign we should then obtain the figures 48, 49, 39, 54, 56, 52 and 39 to represent the benefic dots of the Sun and other planets. The figure 337 will represent the aggregate benefic dots of the planets. सर्वाष्टवर्ग (Sarvashtakavarga) or the sum of all the Ashtakavargas is called समुदाय (Samudaya) i.e. aggregate.

मेषादियद्गुह्यमता बहुसंख्यदाया-

संज्ञावशुष्टिवलयुद्धिकरा भवन्ति ।

पदपञ्चसप्तसहितानि शुभप्रदानि

विश्वेकचिन्दुयुतमानि न शोभनानि ॥ ३ ॥

Stoka 3. In whatever bhava represented by Mēsha and other signs occur eight benefic dots given by planets, that bhava, they serve to support, strengthen and

prosper. Houses containing 5, 6 and 7 dots become beneficent. Those that have 8, 3 or 1 dot are not auspicious.

मिश्रं फलं भवति सागरविन्दुयोगे
 रोगापवादनयदा यदि शून्यभावाः ।
 एकादिविन्दुयुतभानुमुखग्रहाणां
 भिक्षापवर्गजनि सर्वफलं प्रवक्ष्मि ॥ ४ ॥

Sloka 4. When a house has 4 dots, it produces mixed effects. Those houses that have no figure in them are productive of disease, infamy and danger. I now proceed to explain the full effects of the Sun and other planets being associated with dots 1, 2, etc., as a result of the separate Ashtakavargas.

करोति नानाविधरोगदुःखभयाटनादीनि च सैकविन्दुः ।
 द्विको मनस्तापनृपालयोरकृतापवादाशननाशनानि ॥ ५ ॥

Sloka 5. A planet associated with one dot produces various kinds of diseases, miseries, dangers, wanderings and similar hardships, while with two, it leads to mental anguish, condemnation by one's king (censure by the sovereign) and deprivation of food by robbers.

NOTES.

The excess of benefic over malefic dots may be 2, 4, 6 or 8 which when put in ordinary language mean $\frac{1}{2}$ or 1, $\frac{2}{3}$ or 1, $\frac{3}{4}$ or 1, $\frac{4}{5}$ or full. Hence the following Slokas.—

रेखाविन्दुकयोस्तु शोचिषदे यत्रान्ति रेखापिच
 द्वे रेखे घनदे घनस्य उदयप्रागल्भ्यसन्धुप्रदाः ।
 पट्टेऽत्रापिष्टप्रतापसुखशोवितास्त्वनिप्रमः
 रेखा अष्टमहीषतिप्रमत्तुर्दे कुर्वन्ति नानागुणं ॥

कष्टं त्यादेकस्त्रेसायां ह्यप्यामर्गशयो भवेत् ।
 विमिः क्लेशं विनानीयात् चतुर्भिः समता यता ॥
 पञ्चभिः परमानन्दः पक्षिर्यागमो भवेत् ।
 सप्तभिः परमानन्दस्तद्विभिः सर्वसम्पदः ॥
 एकेन यः शुभः स्यात् पक्षिः स्वानैः ॥ पापदो मतिः ।
 यस्य चतुर्भिः स सप्तः सर्वकले कल्पनैवं स्यात् ॥

त्रिकस्तु संचारकुशलयलंबकलेवरव्याकुलमानसानि ।
 सुखानुसार्थव्ययचित्तलाभफलप्रदः सागरविन्दुकः स्यात् ॥

Sloka 6. When the number of dots are three, it causes many bodily privations and discomforts due to a wandering life as well as much mental uneasiness. The planet with four dots yields a mixed kind of fruit consisting of pleasure and pain, expenditure of money and accession of wealth.

सद्रत्नलाभसुखलालनसाधुसंग-
 विद्याधनानि कुरुते शरसंग्रहविन्दुः ।
 पदविन्दुकस्तु नवमोहनरूपशील-
 संप्राप्तजिदनयशोबलशान्दानि ॥ ७ ॥

Sloka 7. Where the dots happen to be five, it leads to the attainment of good apparel, fondling of children, association with the good, acquisition of learning and wealth. A planet that has 6 dots secures a form fresh and fascinating, excellence of character, victory in war, wealth, fame strength and fine vehicles.

सप्तविन्दुस्तुरगादियानसेनाधनप्राप्तवशोभनानि ।
 विन्दुएकः सप्तगुणाभिरामराजप्रतापं प्रकटीकरोति ॥ ८ ॥

Sloka 8. When the number of dots go up to 7,

the planet brings honors such as accrue from the possession of horses and other means of transport, an army and superior riches. When the maximum of eight dots is reached, it opens out a prospect of kingly glory graced with its seven-fold adjuncts (साम्बन्धसमुद्घोषात्तद्वर्ग-
पञ्चभिः).

NOTES-

Some books read सर्वगुणभिः in which would mean kingly glory graced with every one of its adjuncts.

शरादिविन्दुस्वितराशियातः स्वकीयवर्गे शुभदस्तु नित्यम् ।
अतोऽन्यथा चेदफलप्रदाता गोचरतः शुभफले भ्रमायी ॥ ९ ॥

Sloka 9. A planet is invariably benefic in his own *varga* in any sign which has five or more dots. If otherwise, it yields no good effect. In its range in a sign which is without dots, it becomes positively hurtful.

स्वोद्यमित्रादिवर्गस्याः केन्द्रादिफलसंयुताः ।
अनिष्टफलदाः सर्वे स्वल्पविन्दुयुता यदि ॥ १० ॥

Sloka 10. All planets without exception, standing, it may be, in their exaltation signs, in a friendly sign or other benefic places and possessed also of the strength which a Kendra or similar position gives, produce untoward effects if they happen to be associated with dots short of the required minimum.

दृष्टसानसिता ये च ये च नीचारिमांशगाः ।
ते सर्वे शुभदाः नित्यमभिनिन्दुयुता यदि ॥ ११ ॥

Sloka 11. But planets on the other hand which may be in bad positions and have even reached their depression point, or an inimical sign or portions of the

same will invariably yield good if associated with dots which are in excess of the prescribed minimum.

दिनेशमुख्यग्रहवर्गेषु यदा शुनिः शून्यगृहं प्रयातः ।

करोति पित्रादिकभायजानामतीव रोगारिमयाकुलानि ॥ १२ ॥

Sloka 12. When Saturn passes through an empty (void of figures) house in the Ashtakavargas of the Sun and other planets, he occasions on a large scale diseases, dangers from enemies and other troubles to father and other relations whom the several planets represent.

॥ सूर्यफलम् ॥

लग्नं गते दिनकरे रिपुनीचभागे

जातः कृशानुपुगभिन्दुयुते च रोगी ।

पाणादिभिन्दुसहितोदयगे दिनेशे

स्वोच्चेऽथवा निजगृहे वृषतिधिराद्युः ॥ १३ ॥

Sloka 13. When the Sun is in the rising sign and in that part of it which either belongs to an enemy or forms his depression point and when he happens to be associated with 3 or 2 dots, the person born is sickly. But if the same Sun should be in the rising sign in which 5 or more dots appear and which happens to be his exaltation sign or his own house, the person born becomes a king and is endowed with long life.

Parasara adds

NOTES.

आदिस्पाष्टकर्तुं च निशिष्यान्मशनारिषु ।

अर्कस्थितस्य नवमो राशिः पितृगृहं स्पृष्टम् ॥

तदराशिफलतस्याभिर्द्वयेच्छोध्यपिण्डकम् ।

सप्तविंशोदृते शेषं नक्षत्रं याति भानुनः ॥

तस्मिन् वक्रले तस्य तस्य भावस्यास्ति विनिर्दिशेत् ।

तस्मिन् काले पितृहेतोर्भततीति न संशयः ॥
 तत्त्रिकोणगते भापि पिता पितृष्मोऽपि वा ।
 मरणं तस्य जानीयादद्या छिद्रेषु कल्पयेत् ॥
 अर्कास्तु तुर्यगे राहो मन्वे वा भूमिनन्दने ।
 गुरुशुक्रक्षणमृत्यो पितृदा जायते नरः ॥
 लग्नाचन्द्राद्गुह्यस्थाने याते सूर्येष्टुते यदि ।
 पित्रोर्नाशे तदा काले वीक्षिते पापसंश्रुते ॥ .
 दशाशुक्लकालेन योगयेत्काण्डवित्तमः ।
 लग्नाशुलेसाराशीरादद्यायां च पितृक्षयः ॥
 मुखनाभदशायां तु बहुप्राप्तैश्च संशयः ।
 पितृनन्माष्टगे जातस्यादीशे लग्नागेऽपि वा ॥
 तेनैव पितृक्षयार्थाणि कारयेत्तात्र संशयः ।
 सुलेशे सामान्यस्थे गन्द्रलग्नाद्विशेषतः ॥
 पितृगृहे समाश्रुते जातः पितृदशाशुतः ।
 तेनैव पितृक्षयार्थां वर्मशेषं समापयेत् ॥
 पितृनन्ममृतीयसं जातः पितृवनाश्रितः ।
 पितृकर्मगृहे जातः पितृकुल्यगुणान्वितः ॥
 तदीशे लग्नसंस्थेऽपि पितृश्रेष्ठो भवेत्सुतः ।
 सूर्याष्टमे यन्मृत्युं मासे संस्मरेति प्रति ॥
 विवाहव्यवहारमदि मासेऽस्मिन् वर्जयेत्सदा ।
 कल्हे मासदुःखानि शुन्यमासे मरन्ति च ॥
 एवमादि फले ज्ञात्वा मासे प्रति मपाचरेत् ।
 संशोध्य विष्टे सूर्येण रन्ममानेन वर्जयेत् ॥
 द्वादशादिहनाच्छेषं मेषादिगणयेत्पुनः ।
 तस्मिन्मासे मृतिं विन्त्यात्तन्त्रिकोणगतेऽपि वा ॥
 मृदादि कल्पयेत्तन्मे परतो मास्करे मृतिः ।

केन्द्रत्रिकोणोपगते दिनेशे षट्षञ्चसप्ताष्टकविन्दुवर्गे ।

रुद्रामलानीलचलाब्दकेषु जातस्य वा तज्जनकस्य मृत्युः ॥१४॥

Sloka 14. When the Sun occupying a Kendra or Trikona position is associated there with 6, 5, 7 or 8 benefic dots, the person born or his father will have his death in his 22nd, 35th, 30th or 36th year respectively.

शोच्यावशिष्टद्वयविन्दुयाते केन्द्रस्थिते सेन्दुशनीन्दुखनी ।

मानौ दशब्दात्परतः समृद्धां तावत्स राज्यश्रियमादुरार्याः ॥

Sloka 15. If, at a person's birth, the Sun occupying a Kendra position in conjunction with the Moon, Saturn and Mercury should have in that position 2 net benefic dots after the necessary reductions are made, (त्रिकोणसौधना & एकाक्षिपलसौधना Trikonasodhana & Eakadipatyasodhana), the father of the person, say the wise astrologers, will have a lease of abundant administrative power setting in after the completion of the first ten years (of the person born).

॥चन्द्रफलम् ॥

शून्यागारं तरणिशशिनोरष्टवर्गे तदीयं

मासं राशिं सकलशुभदे कर्मणि स्याज्यमाहुः ।

यक्ष्मालस्य शशिनि तनुगे सैकलोकाशिविन्दी

सप्तविंशच्छरदि मरणं द्वित्रिसेटान्विते च ॥ १६ ॥

Sloka 16. If, in the Ashtakavarga—whether of the Sun or of the Moon—there be a house void of benefic dots, the (solar) month corresponding thereto and the sign itself are to be avoided for the purpose of every auspicious undertaking in the person's life. If the Moon occupying the Lagna be associated with 1, 2 or 3

benefic dots, the person born will⁴ suffer from disease and debility. If the Moon in the above position be also in conjunction with 2 or 3 planets, the person will meet with his death in his 37th year.

NOTES

Parasara adds

चन्द्राच्चतुर्थे मातुः प्रासादग्रामचिन्तनम् ।
 चन्द्राष्टमं शुभं च शुभराशिगते विधौ ॥
 तत्रशत्रे परित्यज्य शुभकर्माणि कारयेत् ।
 चन्द्राष्टमेशनभ्रम्रितयेषु विगेषतः ॥
 आयासत्स्याभिदुःखानि लभते नात्र संशयः ।
 चन्द्रास्तुल्यकलात्पिण्डे वर्षेयचङ्छाया पूर्वम् ॥
 शेषतः च शनौ याते मातृहानि विनिर्दिशेत् ।
 तत्त्रिकोणेषु वा केचिद्दशदिशेषु कल्पयेत् ॥
 चन्द्रालम्बात्पुनस्याने भौगे वा मात्करान्मर्ते ।
 दृश्यते वा तयोः स्वार्थं पूर्वेति कल्पसंगते ॥
 तदभागे स्वयं मृत्युर्देशान्तरगतिश्च वा ।
 चन्द्रास्तुल्यष्टमे रागेन्द्रिकेण दिक्ताधिपे ॥
 मात्रा वियोगमस्तीति निर्दिशेत्तत्रतः पितुः ।
 पितुर्भा मातृचिन्ताया मात्करादीन् महत्त्वयेत् ॥

केन्द्रत्रिकोणागते ग्रहाङ्के नीचारिणे शुद्धिकलाविहीने ।

चिन्दुद्विके वा यदि स त्रिचिन्दी तद्भावनार्थं कथयन्ति तज्ज्ञाः १७

Sloka 17. When the Moon occupying a Kendra, Trikona or the 11th bhava is also in its depression or inimical sign and is not waxing and when the benefic dots associated with the bhava occupied by the Moon happen to be 2 or 3, the bhava in question, say the astrologers acquainted with the subject, is extinct.

वेदादिबिन्दुयुतेकोणचतुष्टये वा
 लाभे विधौ बलयुते यदि भावद्विदिः ।
 बिन्द्वष्टके शशिनि केन्द्रगते तु जाता
 विद्यायशोधनफलप्रयत्ना नरेन्द्राः ॥ १८ ॥

Sloka 18. If the Moon possessed of strength be in a Trikona, Kendra, or the 11th bhava and if the number of benefic dots in the bhava in question be 4 or more than 4, the bhava becomes advanced. If the Moon in a Kendra position becomes associated with 8 benefic dots, the persons born under this yoga will be eminent for their learning, fame, wealth and strength and will become masters of men.

॥ कुजफलम् ॥

सोचसके गुरुसुखोदयमानयाते
 बिन्द्वष्टके च यदि कोटिघनप्रभुः स्यात् ।
 चापाजसिंहमृगकीटविलपसंखे
 भौमे चतुष्टयफलोपगते च राजा ॥ १९ ॥

Sloka 19. When Mars in exaltation or in चक्षेत्र (Swakshetra) occupies the 9th, the 4th, the 1st or the 10th bhava, and is associated with 8 benefic dots, the person born will be lord of wealth to be counted by the million. If Dhanus, Meshā, Simha, Makara or Vrischika be the rising sign, and Mars occupy it and be associated with 4 benefic dots, the person born will be a king.

NOTES.

Parasara adds

भौमाष्टकों संचिन्त्यं ब्राह्मिकमर्धैकम् ।

भौमस्त्रिंशत् सप्तहो राशिर्ब्राह्मिहं स्युतम् ॥

त्रिकोणशोभनं-कृत्वा भूयस्यो यत्र रेसिकाः ।
 तत्र भूमिं च भार्या च धने मेहं विचिन्तयेत् ॥
 वैपरीत्ये तु तत्रैव वस्त्रहानि विनिर्दिशेत् ।
 एकाभिपत्ये संशोध्य फले यत्र न रुम्यते ॥
 तत्र भूम्यादिनाशः स्थादेकपालः प्रमापते ।
 फलानि यत्र भूर्यासि सर्वम्यस्तत्र तत्र च ॥
 धौमो मलविहीनश्चेद्दीर्घायुर्ध्रातृको भवेत् ।
 फलानि यत्र क्षीयन्ते तत्र भूमीतराः स्मृताः ॥
 तत्राक्षिफलसंख्येन वर्षयेच्छोध्य पूर्ववत् ।
 शेषदृशं शनौ याते भ्रातृहानि विनिर्दिशेत् ॥

Also

भौमान्तं तत्तुषः कुजात्तत्तुल्यं योगे फलानां तथा
 तत्तुल्यं शरदीह कष्टममिशं शस्त्रानडोत्पं भयम् ।
 मन्वाद्वास्त्रमयोः फलेक्यकविते सौम्योन्मित्रे सश्वरी-
 र्मन्त्रैक्यमितं फलसतिपयं राहोः सुखानां क्षतिः ॥

चिन्द्रष्टके धरणिजेऽतिलघुधिवीरो
 मानेऽथवा तत्तुगते च महीपतिः स्यात् ।
 जातोऽधनीशकुलजो यदि देशनाथः
 स्वोच्चस्वराशिसहिते भूषणकवर्त्ता ॥ २० ॥

Stoka 20. ॥ Mars be associated with 8 benefic dots the person born will become a petty prince; if the above be in the 10th or in the 1st bhava, the person born will be a king. If he be already a scion of a royal family, he will become lord of the whole country. If Mars be in exaltation or in स्वक्षेत्र (Swakshetra) in addition to the above, the person born will be an emperor.

॥ बुधफलम् ॥

केन्द्रत्रिकोणे वसुचिन्दुके द्वे जातीयविद्याधिकभोगशाली ।

स्योचादिकैकद्वितयत्रिविन्दौ उद्भावनवृद्धिर्न च भावहानिः ॥२१॥

Sloka 21. When Mercury in a Kendra or Trikona becomes associated with ॥ benefic dots, the person born will be pre-eminent in the learning peculiar to his caste and will have great enjoyment. If Mercury in exaltation be associated with but one, two or three benefic dots, the bhava occupied by the planet is advanced and not impaired.

NOTES.

८१. Parasara.

बुधास्तर्ध कुटुम्बं च वनपुत्रादिवस्तुकाः ।

तत्पञ्चमे मन्त्रविद्यालिपिवुद्ध्यादि चिन्तयेत् ॥

बुधाष्टवर्गं संशोध्य शेषराशिगते शनौ ।

बन्धुमित्रविनाशादीर्हन्ते नात संशयः ॥

विन्द्वाधिक्यं यत्तदागारमासे विचारम्भः सर्वविद्याकरः स्यात् ।

गोचारेण ह्यस्य शून्यालयस्ये मन्दे बन्धुह्यतिसंपद्विनाशः ॥ २२ ॥

Sloka 22. Find in which house there is the greatest number of benefic dots in the Ashtakavarga of Mercury. In the month corresponding to that house the commencement of any serious study will culminate in the acquisition of every branch of learning. Mark the house which is void of benefic dots in the Ashtakavarga of Mercury; when Saturn passes through that house in the course of its progress through its orbit, some बन्धु (Bandhu) or जन्ति (Jnati, a near paternal relation) will die; some benefit or advantage enjoyed till then will be lost.

॥ गुरुफलम् ॥

जीवाष्टवर्गाधिकदिन्दुराशौ लग्ने निपेकः कुरुते सुतार्थम् ।
तद्राशिदिग्भागगृहस्थितानि गोविजयानानि बहूनि च स्युः ॥ २३ ॥

Sloka 23. Note the house that has the greatest number of benefic dots, in the Ashtakavarga of Jupiter. In the lagna corresponding to the house found, impregnation will answer its purpose resulting in an offspring. Cattle, wealth and vehicles located in the direction indicated by the sign in question will begin to multiply.

NOTES.

Parasara adds

जीवात्पञ्चमतो ज्ञानं पुत्रवर्धननादिकम् ।

गुरोः षष्ठ्यर्गेषु संतानादपि कल्पयेत् ॥

गुरुस्थितसुतस्थाने यावद्य नियते फलम् ।

Balabhadra reads शुभस्थाने instead of गुरुस्थाने.

शशुनीषमर्हं त्यक्त्वा तावन्तश्च सुतः सन्तः ॥

also इत्यत्र

गुरुस्तुंगसुतस्थाने यदि स्यात्त्रिगुणं तदा ।

स्वर्गपूलधिकोणे वा यदि स्वाष्टदिगुणे तदा ॥

शुभदृष्टे च तत्रैव वृद्धिः स्यात्कनिशादपि ।

यावदोगर्शमागाश्च तावन्तः प्ररूपा मताः ॥

यावन्तो शुभभागाः तावन्त्यन्तश्च कल्पयेत् ।

गुरोः षष्ठ्यर्गेषु सुताराशौ त्रिकं फलम् ॥

गस्यात्पञ्चमः न स्यादेवशात् प्रभाषणे ।

संज्ञान्तर्गतास्तुत्या वा नदीदाम्पत्येन पुनः ।

सुतभेदान्तरादीश्च गणनायापि कल्पयेत् ॥

गुरोः षष्ठ्यर्गेषु शेषेण जेयकथ्यनि च ।

कूराश्रितफलं त्यक्त्वा शेषाख्यस्मात्मजाः स्यूताः ॥

न्ययार्थमुत्तमं तस्यैव पापैः स्वात् क्षीणपततिः ।

गुरोरष्टयवर्गेषु सुतरासिस्थितं समम् ॥

अल्पात्मजः स निर्देशो गुरौ पञ्चमगोऽपि वा ।

तदीशयोगदृष्टे वा तदा पुत्रान् समादिशेत् ॥

एतैर्वहुप्रकारैश्च कल्पयेत्कालविशमः ।

बहुलक्षणसंयोगे तदा तस्मिन् समादिशेत् ॥

जीवाटपगर्गलधुविन्दुगृहोपयासे

भानौ कृताखिलशुभानि विनाशितानि ।

पञ्चादिविन्दुफरिपुन्यपरन्ध्रगोज्ये

जातधिराधुरतिपित्तजित्तरिक्तः स्यात् ॥ २४ ॥

Sloka 24. If, at a person's birth, the Sun occupies a house which in the *Ashtakavarga* of Jupiter gets the least number of benefic dots, the person born will be luckless in that every undertaking for his benefit will fail. If Jupiter occupying the 6th, the 12th or the 8th bhava be associated with 5 or more benefic dots, the person born will be long-lived, very opulent and victorious over his enemies.

स्त्रीश्वेऽथवा निजगृहे वसुविन्दुशुक्ते

केन्द्रस्थिते सुरगुरौ शुरुमावमे वा ।

नीचारिमागमपहाय त्रिमूदराशौ

जातः स्वकीययशसा पृथिवीपतिः स्यात् ॥ २५ ॥

Sloka 25. If Jupiter, whether in exaltation, in *Swakshetra*, in a *Kendra*, in the 9th bhava or in a portion of some *Rasi* unconnected with the planet's depression or inimical house and not in eclipsing proximity to the Sun—if Jupiter in any one of the

positions above named be associated with 8 benefic dots, the person born will become a king by virtue of his own fame and glory.

यदा महीदेवकुलप्रजातास्तदीययोगे नरपालतुल्याः ।

कृतातिपुण्यप्रभवप्रसिद्धबुद्धिप्रतापादिगुणाभिरामाः ॥ २६ ॥

Sloka 26. When persons of Brahmanical extraction come under such a yoga of Jupiter as has been described in the preceding sloka, they become lords of great beneficence equal in status to kings and admired for their conspicuous intelligence, energy and other great qualities.

सप्तसविन्दौ सह (सप्त?) लक्ष्मणेन जीवे बहुस्त्रीष्वनपुत्रयन्तः ।

पद्मिन्दुके वाहनविचरन्तः सप्तसविन्दौ जयशीलयन्तः ॥ २७ ॥

Sloka 27. If Jupiter in conjunction with the Moon becomes associated with 7 benefic dots in the positions referred to in sloka 25, the persons born under the yoga will have women, wealth and sons in abundance; if with 6 benefic dots, the persons concerned will have much wealth and many vehicles; if with 5 benefic dots, they will have victory and virtue.

॥ शुक्रफलम् ॥

साप्तसविन्दुफलकोणकेन्द्रगे भार्गवे तु बलवाहनाधिपः ।

आयुरन्तमविनाशमोगवान् विचरन्निश्चरन्निश्चरन्निश्चरन् ॥ २८ ॥

Sloka 28. When Venus occupying a Trikona or Kendra position is associated with 8 benefic dots, the person born will be at the head of an army and transport animals; if Venus in the above position be associated with 7 benefic dots, the person born will be lord of

wealth and precious stones and have unfailing enjoyment up to the end of his life.

NOTES.

Parasara adds

भृगोरष्टकर्त्री च निक्षिप्याकाशचारिणः ।
 त्रिकोणशोधनं कृत्वा पश्चादेकाधिपत्यताम् ॥
 येषु येषु फलानि स्युर्भूयांसि किञ्च तत्र तु ।
 मूर्ध्नि कलत्रं विसे च तद्देशे निर्दिशेन्मृणाम् ॥
 शुभ्रज्जामित्रतो लब्धिवर्द्धिराश्विपक्षमथा ।
 दाराधिपत्यं क्षेत्रं दारानन्मर्क्षकं विदुः ॥
 तस्योद्यनीपराधौ वा केचिदिच्छन्ति तद्विदः ।
 तस्यांशकशिकोणे वा भार्याया जन्म संभवत् ॥
 लग्नेन्द्रोर्म्ययमं जन्म गदन्ति मुनिसत्तमाः ।
 उत्तमकारमार्गेण भार्याया जन्मलग्नमम् ॥
 तयोः समागमर्त्ते च कल्पयेत्तत्र शुद्धिमान् ।
 स्वक्षेत्रस्वोद्यगे वापि स्वामित्रक्षमतोऽपि वा ॥
 स्वमित्रांशगतो वापि वक्तव्यं दारलक्षणम् ।
 शुभ्रजामित्रतो लब्धिवर्द्धिराश्विपक्षमथा ॥
 प्रोक्तत्राश्विर्द्युद्रा दारा जन्मर्क्षं संततिल्लदा ।
 भृगुक्षेत्राश्विर्जन्मर्क्षमस्ति चेलास्ति संततिः ॥
 भृगुदरिद्रायुक्षर्क्षे फलमेस्यात्रियो विदुः ।
 क्षेत्रस्त्रीग्रहणे सान्धे नृपस्य द्विगुणं तथा ॥
 मन्दांशे मन्दमंयुके मन्दक्षेत्रेऽथवा भृगौ ।
 नीचांशे पापमंयुके नीचक्षेत्रेभोगमिच्छति ॥
 मेदिनीतनयभोगनिवासी मेदिनीपसदाढ्ययुक्तः ।
 मङ्गलक्षणेयुतः सितललाऽयं मुन्दरपराद्नारतः ॥
 भीमांशकगते शुके भीमक्षेत्रगतंऽपि वा ।

भौमेन युतश्चेद्य परस्त्रीभोगमिच्छति ॥

दारागारे मन्दभागे कुमांशे मन्दाराभ्यां वीक्षिते यस्य पुंसः ।

स्वात्तद्वारा जारिणी येनत्वा वा वेश्या दासी स्वामिसंतोषनिघ्नी ॥

जामित्रे मन्दभौमांशे तदीशे मन्दभौमगे ।

वेश्या वा जारिणी वापि तस्य भार्या न संशयः ॥

पापारूढांशगे चन्द्रे जामित्रे न्ययगेऽपि वा ।

पापग्रहान्विते शुके लीहेतोः शुचमायहेत् ॥

शुक्रांशकसमाना स्त्री वर्णरूपगुणान्विता ।

भवेच्छशाङ्गतुल्या वा दारेण्यस्य गुणान्विता ॥

सपापभागगे विधौ व्ययेङ्गनालयेऽपि चेत्

सपापभाग्येऽङ्गनानिमित्ततः शुक्लं परम् ।

सितांशकप्रमाणिकाः स्त्रियो भवन्ति सङ्गताः

भवेच्चरांशसंमिताः श्वनायतुल्यसङ्गताः ॥

शुक्रान्मन्दे त्रिकोणस्थे नेष्टे जीवे सुखप्रदम् ।

तेषां बलान्बलत्वेन भार्याया लक्षणं वदेत् ।

पञ्चादिकले ज्ञात्वा निर्दिशेच्छुक्रवर्गतः ॥

नीचास्तुरिःफलमिधनोपगते तु फलस्थे

पूर्वोदितक्षितिपयोगविनाशनं स्यात् ।

शुक्राल्पचिन्दुयुतमन्दिरदिग्भिभागे

स्त्रीवश्यहेतुशयनीयगृहं प्रशस्तम् ॥ २९ ॥

Sloka 29. But if Venus be in depression or occupy the 7th, the 12th or the 8th bhava, the aforesaid राजयोग (Rajayoga) will be destroyed; in the direction indicated by the house with the least number of benefic dots in the शुक्रारूढवर्ग (Sukrashtakavarga), it is best to have the chamber which is to contain the bed by means whereof women are to be won and kept in willing bondage.

शनिफलम्

कोणस्य अन्यतराभिगते तु मन्दे
जातस्य मृत्युफलमाशु घनधयो वा ।
एकद्विलोकयुगाबिन्दुश्रुते च केन्द्रे
सुक्तः स्वतुल्लमवने रविजेऽर्पमायुः ॥ ३० ॥

Sloka 30. If in the *Ashtakavarga* of Saturn, there be a sign thoroughly void of benefic dots, the person born will meet with death or sustain loss of wealth when the planet passes through the sign in question; if the planet occupying a *Kendra* be associated with one, two, three or four benefic dots and if the *Kendra* be the planet's exaltation sign, any child delivered from the womb at such a time will be short-lived.

NOTES.

Parasara adds

शनिश्चरित्तित्त्यानादष्टमे मृतिरुच्यते ।
शनेष्टकर्मो न सस्यायुष्यं विनिर्दिशेत् ॥
लभ्यान्मृतिमन्दान्तं कलान्येकत्र कारयेत् ।
• द्यादिकलत्रुल्यान्वे व्याधिरेरं समादिशेत् ॥
मन्दादिष्टमर्गन्तं कलान्येकत्र संयुतम् ।
मन्दादिपञ्चतुल्यान्वे व्याधि रक्ष्य समादिशेत् ॥
तयोर्योगसम्बन्धे तु मृत्युयोगः प्रचक्षते ।
शोच्यादिगुणनं कृत्वा पिष्टं संस्थाप्य यजतः ॥
अष्टमत्यफलेर्हत्वा समर्पितपात्रितम् ।
रातादूर्ध्वं तु तत्पिष्टं रात्रमेव त्यजेदतः ॥
आयुःपिष्टं तु नानीयात् प्राग्द्वेष्टं तु कल्पयेत् ।
विकोणैक्यवित्यसंशोधनं विरच्य न ॥

पिण्डं संस्थाप्य गुणयेष्टादष्टमैः फलेः ।
 सप्तविंशतिद्वन्द्वेयं मृत्युकालं वदेद्बुधः ॥
 समूलाष्टकवर्गे च यत्र नास्ति फलं गृहे ।
 तत्र नास्ति फलं तस्य यदा याति शनैश्चरः ॥
 तद्गृहे रविचन्द्रौ चेत् दशाब्दिरे मृतिं वदेत् ।
 दशाब्दिदसमायोगे मृत्युरेव न संशयः ॥
 मन्दाष्टवर्गराशीनां हीनराशौ क्षयो भवेत् ।
 तद्गृहे भास्करे मन्दे तस्मिन् काले मृतिं वदेत् ॥
 मन्दाष्टवर्गादथ रिष्टयोगे बुधानि वर्णाणि निवारयन्ति ।
 पूर्वोक्तसंशोधनतो हि शुद्धं पिण्डं सुधीमान्बलिखेत्पक्ष्मम् ॥
 छद्मात् मन्दान्तमयोफलानामैक्यं शनैर्लभमुपान्त्यमेव ।
 तद्योगेष्टुल्ये शरदीह काले व्याधिं मृतिं वा वरदेशयानम् ॥
 धनक्षयं सत्प्रतिबुद्धयर्थं तद्योगयोगाच्चममे तु कष्टम् ।
 सामर्थ्यहीनग्रहपाककाले प्राप्ते तदा निश्चयतो मृतिः स्यात् ॥

पदपञ्चविन्वुसहिते तद्युगे मरुह्ये

जन्मादिदुःखविपुलं धननाशमेति ।

मन्दे शरादिकलनीचसपक्षभावे

जातधिरासुरविशोभनवर्गकेन्द्री ॥ ३१ ॥

Sloka 31. When Saturn with abundant strength occupies the 1st bhava and is associated with 6 or 11 benefic dots, the person born will sustain loss of wealth accompanied by much suffering from his very birth. If the planet in depression or in an inimical house be associated with 5 or more benefic dots and if the Moon occupies an auspicious Varga, the person will have long life.

मूढारिनीचगृहमे शरवेदधिन्दौ
दास्यद्रुवित्तसहितास्तनये तनुस्ये ।
सौरेऽष्टपिन्दुगणिते पुरमन्त्रवन्त्र-

ग्रामाधिपास्तु गिरिधिन्दुगृहे घनाढ्यः ॥ ३२ ॥

Sloka 32. When Saturn occupying the 5th or the 1st bhava is in an eclipsed state or in the house of an enemy or in depression and is associated with 5 or 4 benefic dots, the persons born under the above yoga will be possessed of female slaves, camels and property. If Saturn in the same position be associated with 8 benefic dots, the persons born will be lords of townships, possessed of administrative machinery characteristic of cities; if the number of benefic dots be 7, the persons affected by the yoga will possess abundant wealth.

॥ प्रस्ताराष्टकवर्गः ॥

आलिख्य चक्रं नवपूर्वरेखा याम्योत्तरस्था दश च त्रिरेखाः ।
प्रस्तारं षण्णवतिप्रकोष्ठं षड्द्व्यष्टकश्चाष्टकवर्गजं स्यात् ॥ ३३ ॥

Sloka 33. If you draw up a diagram consisting of 9 parallel lines at equal intervals from East to West crossed by 13 parallel lines from North to South with the same intermediate space as before, there will arise a table containing 96 squares in 8 rows comprising the results of each of the several Ashtakavargas.

होराशशीशोधनशुक्रसूर्यभौमामरेन्द्रार्चितमानुषराः ।

याम्यादिषड्द्व्यष्टकराशिनाथाः क्रमेण तद्विन्दुफलप्रदाः स्युः ॥

Sloka 34. The Lagna, the Moon, Mercury, Venus, the Sun, Mars, Jupiter and Saturn are the lords of the divisions indicated in the 8 rows extending from South

to North of each sign and yield, every one of them, the benefic dots appearing in the 12 houses of its row.

NOTES.

Note that the planets here have been mentioned in the order of their orbits round the Zodiac.

Let us now draw the प्रशास्त्राष्टक (Prashtharashataka Varga) Table and set therein the benefic dots for the Sun's Ashtakavarga in the sample horoscope referred to in page 657 *supra*.

The 48 benefic dots will be distributed as shown below :

There are three benefic dots in Mesha, and it will be seen that these have been contributed by the Sun, Mercury and the Lagna. While the other five planets have each contributed a malefic one.

When the Sun transits through the sign Mesha, he will give benefic results only during three periods *viz.*, the 4th, the 6th and the 8th portions, that is when he is passing from (1) $11\frac{1}{2}^{\circ}$ to 15° (2) $18\frac{1}{2}^{\circ}$ to $22\frac{1}{2}^{\circ}$ and (3) $26\frac{1}{2}^{\circ}$ to 30° of that sign; the remaining five periods will prove malefic. Similarly in the case of the rest.

	Mesha	Vrishabha	Mithuna	Karka	Sinha	Lagna	Tula	Vrischika	Dhanu	Makara	Kumbha	Moon
Saturn		1			1	1	1	1	1		1	1
Jupiter			1		1						1	1
Mars		1	1	1	1	1		1	1		1	
Sun	1	1		1	1		1			1	1	1
Venus		1						1	1			
Mercury	1	1			1		1	1			1	1
Moon		1			1				1	1		
Lagna	1	1			1	1		1				1
	= 3	= 7	= 2	= 2	= 7	= 3	= 3	= 5	= 4	= 2	= 5	= 5

८१. कन्दरीयस्य

विन्दौ स्थिते तत्फलसिद्धिफलविनिर्णयाय प्रहितेऽष्टके ।
 भान्यष्टया तत्र विषय्य कक्षाक्रमेण तेषां फलमाहुरन्ये ॥
 राश्यष्टभागप्रपञ्चकाले शनिर्हितीये तु गुरुः फलाय ।
 कक्षाक्रमेणैवमिहान्यभागकाले विलग्नं फलदं मदिष्टम् ॥
 सर्वप्रहाणां प्रहितेऽष्टके तत्कालराशित्थितविन्दुयोगे ।
 अष्टासिसंख्याधिकविन्द्वश्वेच्छुभं तद्गुणे व्यसने क्रमेण ॥

सविन्दुगः सर्वफलप्रदः स्यादविन्दुको यद्यफलप्रदाता ।

अरातिनीचास्तमती नभोगः सविन्दुकोऽपि प्रविलापकर्ता ॥ ३५ ॥

Sloka 35. If a planet be associated with benefic dots, it produces its full beneficial effect; if it be not connected with benefic spots, there is no beneficial effect produced; a planet in its depression or inimical sign or in an eclipsed state causes sorrow even if it be associated with benefic dots

॥ त्रिकोणशोधना ॥

पञ्चप्राचीरालिखेद्भागसंख्यास्तिर्धरेखा यजितान्तश्चतुष्काः ।

प्रागादीश्चद्वाद्दशव्योमवासा ज्योतिषकस्याग्निस्तपराधाः ॥ ३६ ॥

Sloka 36. Draw five parallel straight lines at equal intervals from East to West; and across these lines draw five others with the same intermediate space, in such a manner that the four inner squares (out of the 16 resulting ones) should appear omitted. You have in the diagram the 12 celestial signs that rule over the East and other quarters and are the owners (jointly) of the starry zodiac.

अजदरितुरगाङ्गैरुषकन्यासृगासौ-

सुगथट्पटरूपैः किंकिरीटावसानैः ।

दिनकरमुखवर्गे तत्त्रिकोणोपयाता

लघुतरसमशून्या विन्दवः शोधिताः स्युः ॥ ३७ ॥

Sloka 37. In the Ashtakavarga of any one of the Sun and other planets, take the signs by the triangular groups (1) Mesha, Simha, Dhanus (2) Vrishabha, Kanya, Makara (3) Mithuna, Tula, Kumbha (4) Kataka, Vrishchika, Meena; and examine the benefic dots in the 3 signs composing any group. If in any one sign of a group, the number of benefic dots be less than that in each of the remaining two, or equal to that in each of the other two, or be zero, the same will have to be subtracted from the number of benefic dots in each of the three signs of the group chosen.

त्रिकोणभावेषु घटल्पविन्दुकत्तदीपविन्दु भवतस्तु तावुभौ ।

न विन्दुको यस्तु न शोधितेतरौ समानसंख्या यदि सर्वमृत्सृजैत् ॥

Sloka 38. If a sign in a triangular group has the least number of benefic dots, the other two signs must have their benefic dots altered into this least number. If a sign have no benefic dots, the remaining signs of the same group will keep their figures unaltered. If all the signs of a triangular group have the same number of benefic dots, they must all be removed (i.e. replaced by zeros)

NOTES.

cf. पराशर

त्रिकोणेषु च यन्मूले तत्तुल्यं त्रिषु शोधयेत् ।

एकसिन् भवने शून्ये तत्त्रिकोणं न शोधयेत् ॥

समत्वे सर्वगोहेषु सर्वं संशोधयेत्तदा ।

To this note Parashar adds in his commentary

मनद्भवशून्ये तु शोधयेदगमन्दिरम् ॥

The two slokas represent the opposite views of two distinct schools. The conflicting views rest on two distinct interpretations put upon the sloka enunciating the rule for त्रिकोणशोधना (Trikona-sodhana). "त्रिकोणेषु च यद्यन्यं तत्तुल्यं त्रिषु शोधयेत्" which when translated will stand thus:—When one of three triangular houses contains the least number of benefic dots the same is to be subtracted from the figure in each of the triangular group. This rendering is not accepted by some who maintain that "तत्तुल्यं त्रिषु शोधयेत्" means that the figures in the three signs of a triangular group are to be altered so as to equal the least number. The latter view is advanced by बलभद्र (Balabhadra) and appears to be current in Southern India.

For the example referred to in sloka 34 above, the subjoined charts show the Suryashtakavarṇa figures before and after Trikona reduction :

5	3	7	2
5	Ashtakavarṇa of the Sun. 48.		2
2			7
4	5	3	3

2	3	2	2
2	After Trikona Sodhana		2
2			3
3	2	2	2

॥ एकाधिपत्यशोधना ॥

षष्ठीर्यं कटकमं च विना कुवादि-
कावासराशियुगलोपगविन्दुसंख्याः ।
तत्तुल्यशून्यधिपमाग्रहसंग्रहाद्या-
स्त्वेकाधिपत्यपरिशोधितशेषिताः स्युः ॥ ३९ ॥

Sloka 39. Leave out the signs Simha and Kataka. The figures in the five pairs of the remaining signs belonging to the five planets reckoned from Mars,

whether alike or unlike, represented by zero, associated with planets or not associated with them, have to be subjected to the process of the reduction styled एकधित्यसोधना (Ekadhipatyasodhana), and their net value obtained.

अ. पराशर

एवं त्रिकोणं संशोध्य पञ्चादेकाविपत्यता ।
 क्षेत्रद्वयं फलानि संयुक्तवा संशोधयेद्भुवः ॥
 क्षीणेन सह चान्यस्मिन् शोधयेद्भुवर्मिते ।
 ग्रहयुक्ते फले हीने ग्रहामात्रे फलाधिके ॥
 अनेन सह चान्यस्मिन् शोधयेद्भुवर्मिते ।
 फलाधिके ग्रहेषुके चान्यस्मिन् सर्वगुत्सजेत् ॥
 उभयोर्महसंयुक्ते न संशोध्यः कदाचन ।
 उभयोर्महहीनाभ्यां समत्वं सकलं त्यजेत् ॥
 समग्रग्रहगुत्स्यतात् सर्वं संशोध्यमग्रहात् ।
 कुलीरसिंहयो राश्योः एषकृ क्षेत्रं एषकृ फलम् ॥

राशिद्वयं सम्यच्चरं न शोधयेदेकं द्वयोः क्षून्यभमप्यशोधयेत् ।
 फलाधिके खेटयुते परं त्यजेत् तुल्या नभोगदितयं परित्यजेत् ४०

Sloka 40. If the two Rasis having a common lord be both occupied by planets, no reduction need be made. If one of the two Rasis (whether occupied or unoccupied) have no benefic dots, then also there is no reduction. If one of the two Rasis be occupied and contain more benefic dots than the other, remove the figure in the latter. If both the Rasis be unoccupied and have the same number of benefic dots, remove both.

सखेचराखेचराभिन्दुसाम्ये विशोधयेद्ग्रहाभिन्दुसंख्याम् ।
 विखेटराशिद्वयभिन्दवो ये न्यूनाधिका न्यूनसमा विधेयाः ४१

Sloka 41. When one of the two Rasis is occupied

by a planet and the other not, and both have the same number of benefic dots, remove the figure in the unoccupied Rasi. If both the Rasas be unoccupied and have an unequal number of benefic dots, the greater figure is to be replaced by the less.

खेटोपयाते लघुविन्दुराशौ तत्तुल्यमायान्ति तदन्यतरङ्ग्याः ।

पूर्वं त्रिकोणं परिशोध्य पश्चादेकाधिपत्यस्य ततः प्रकल्प्याः ४२

Sloka 42. When only one of the two Rasas with a common lord is occupied by a planet and has a smaller number of benefic dots than the unoccupied Rasi, the figure in the latter is to be made equal to the former. The Trikona reduction is to be made first of all; the net figures are then to be subjected to the एकाधिपत्य (Ekaadhipatya) reduction.

शोच्यावशिष्टानि गुणीकृतानि मेषादिमानैर्गुणकं हि भानाम् ।

सर्पादिकास्ते गुणिताः समानैरेषां ग्रहाणां गुणकं वदन्ति ॥ ४३ ॥

Sloka 43. The net figures after the two reductions in the several signs are to be multiplied each into its राशिमान (Rasimana), i.e. Rasi factor; and the products made into a total is called राशिगुणक (Rasigunaka) i.e. the sum of the Rasi-products. The net figures associated with the Sun and other planets in the several signs are to be multiplied each into its appropriate planetary factor or ग्रहमान (Grahamana). The total of these products is called ग्रहगुणक (Grahagunaka), i.e. total of Graha products.

शैलाद्यावसुसागराम्बरधरैः शैलादिगोसायकै-

रीशद्वादशभिश्च राशिगुणकैर्मेषादिमानां क्रमात् ।

चाणैः पञ्चमिरष्टकैः शरनमःशैलेषुभिर्भास्करा-

देवं व्योमवलाधिवासगुणकैरायुर्विधानोदितैः ॥ ४४ ॥

तद्वाशिखेटगुणकैक्यफलानि हत्वा

त्रिंशद्भिरब्दचयमासदिनादिकाः स्युः ।

तद्द्वादशाधिकसमा यदि राशिमानै-

राहृत्य तत्समतयाऽनुहरेत्तदायुः ॥ ४५ ॥

Slokas 44 & 45. Ascertain the sum-total of the Rasi products obtained by multiplying the figures in the several signs from Mesha onwards by their appropriate Rasi-multipliers. These for the 12 signs from Mesha onwards are 7, 10, 8, 4, 10, 5, 7, 8, 9, 5, 11 and 12. Ascertain also the sum-total of the Graha products obtained by multiplying the figures in the signs occupied by the several planets into their appropriate Graha multipliers. These for the 7 Grahas from the Sun onwards are 5, 5, 8, 5, 10, 7 and 5. Add the aggregate of Rasi products to the aggregate of Graha products. Divide the grand total by 80. If the quotient should exceed 12 years, divide it by 13 and what is left exhibits the Ayus or period of life given by the planet.

NOTES-

अ. पञ्चमः

शौच्याशेषे संख्याप्य राशिमानेन वर्धयेत् ।

ग्रहगुणैऽपि तद्वाशौ ग्रहमानेन वर्धयेत् ॥

गोसिंहौ दशगुणितौ वगुभिर्मिश्रुनालिनी ।

वज्रिगेषौ तु मुनिभिः कन्यकामकौ शरैः ॥

शेषाः स्वमानगुणिता राशिमाना इमे कमात् ॥

नीचराशुकर्मास्वानां दशगुणैर्गुनीन्द्रियैः कर्माद्गुणकः ।

ध्रुवस्य संख्या जेषाणां ग्रहगुणैर्गुणयेत् पृथक् पृथक् कार्याः ॥

निक्षिप्याष्टकर्म तु राशिचक्रे तु पूर्वतत् ।

त्रिकोणैकशुद्धिं च कृत्वा तु गुणयेद्गुणैः ॥
सर्वन्दिमत्तमन्दायाः क्रमाद्विब्राह्मणाः ।

2	2	0	2	24	14	0	16
2	Sun's A. V. After Ekadhapatya reduction Slohas 39-42		2	22	Sun's A. V. After Rasi- Gunakara (Sl. 44-45.) Rasi Gunaka = 162.		8
0			3	0			30
2	2	2	0	18	16	14	0

Similarly the Graha Gunaka will be 90, [composed of 10+14 for Mercury and Venus in Mithuna, 10 for the Sun in Kataka, 20 for Jupiter in Tula, 16 for Mars in Vrischika, 10 for Saturn in Kumbha and 10 for the Moon in Meena.]

The sum of Rasi Gunaka and Graha Gunaka = 162+90 or 252.

The Ayus contributed by the Sun is $\frac{252}{30}$ or 8½ years. Similarly for the other planets.

But both बलभद्र (Balabhadra) and मन्थेश्वर (Manthreswara) prescribe a method different from this for calculating the विनाशकवर्गद्वारा (Bhinnaashatakavargayantaya).

एवं गुणित्वा संयोन्य सप्तभिर्गुणयेत् पुनः ।
सप्तविंशतिद्विनाशकवर्गपरिणयश्च भवति च ॥
इदं नाम द्रुणयेत्तन्वमासाहसदिकाः क्रमात् ।
सप्तविंशतिवर्षाणि मण्डले शोषयेत्पुनः ॥

Multiply the sum total of the two products (viz., those for Rasi and Graha) by 7 and divide the product by 27. The quotient will be in years, months, etc. When the number of years thus obtained exceeds 27, subtract from it 27 or multiples of 27. The result will be the Ayus given by the planet when not liable to the reductions to be mentioned at the foot-note to the next sloka.

उच्चं गतस्य द्विगुणं तदपि नीचं गतस्यास्तमस्तस्य चार्द्धम् ।

अतोऽन्तराले त्वनुपातमायुरारस्य वके द्विगुणीकृतं स्यात् ॥ ४६ ॥

Sloka 46. If a planet be in its exaltation, double the number of years obtained for it by the Ashtakavarga process. If it be depressed or eclipsed, the number of years in its case is to be halved. Obtain by proportion the Ayus when the planet occupies an intermediate position. In the case of Mars when retrograde, the Ayus obtained is to be doubled.

NOTES.

Compare what मन्मथर & वरहमिह say on the subject :

अन्योन्यमर्द्धहरणं ग्रहयुके तु कारयेत् ।

नीचेऽर्द्धमस्तमेऽन्यर्द्धहरणं तेषु कारयेत् ॥

शत्रुक्षेत्रत्रिभागोऽन्तर्याम्यर्द्धहरणं तथा ।

हरणं ज्येष्ठोऽनमर्केन्द्रोऽपानसंश्रयणादपि ॥

बहुल्ये हरणे भासे कारयेद्बलवत्तरम् ।

पश्चात्तान् सकलान् कृत्वा वराहेन विवर्द्धितम् ॥

मातृगलार्धं शुद्धायुर्मस्तोति न संशयः ।

पूर्वदिनमासान्दं कृत्वा तस्य दशा भवेत् ॥

एवं ग्रहाणां सर्वेषां दशां कुर्यात् पृथक् पृथक् ।

अष्टवर्गदशमार्गः सर्वेषामुत्तमोत्तमः ॥

The Ayus obtained = to be halved when the planet yielding the Ayurdaya has another planet associated with it in the same bhava. The same reduction is to be made when a planet is depressed or obscured by the Sun's rays. If the planet occupy an inimical house or be in the visible hemisphere, the reduction is by ½. When the Sun and the Moon being in the nodes suffer eclipse, the reduction is also by ½. Where several reductions crop up, it will be enough if the greatest of them be made. The net years, months, &c. thus obtained is to be multiplied by 324 and divided

by 365. The life-period will be obtained in years (of 365 days) months, etc. In this way, ascertain severally the Dasa periods of all the planets. The Ashtakavarga process is the best of all.

मूलत्रिकोणनिजमित्रगृहोपमानां

सुखादिवर्गशुभयोगनिरीक्षितानाम् ।

उक्तप्रकारमणितागममांशुरेव

पापारिवर्गसहितस्य विपातमायुः ॥ ४७ ॥

Sloka 47. In the case of planets that have attained their मूलत्रिकोण, स्वक्षेत्र (Moolatrikon), Swakshetra) or a friendly house or occupy such benefic vargas as their exaltation, and are in conjunction with benefic planets or are aspected by them, the Ayus is to be calculated in the manner prescribed above. When a planet is in the varga of a malefic or inimical planet the Ayus arrived at must undergo reduction.

रविमुख्यममौगदत्तसंख्याः परमायुः शरदस्तु मानवानाम् ।

सपिलमसमाश्च केचिदाहुर्गुरुमूलात् समुपैति तुव्यमायुः ॥ ४८ ॥

Sloka 48. The number of years representing the maximum period of life in the case of men is obtained by putting together the figures denoting the years given by the Sun and other planets. These latter, some say upon the authority of great teachers (like पराशर-Parasara) should be supplemented by the number of years for the Lagna (deduced from the Lagna ashtakavarga) in order to get the Ayus conformably with the conditions of any horoscope that may be under examination.

NOTES

The following slokas from पराशर (Parasara) give the details of the **अष्टक्यारिनाले** (Lagna-ashtakavarga).

अथ ध्यानं प्रकृत्यादि लग्नस्य दिनपुद्गलः ।

आर्किङ्गशुकगुर्वाराः सौम्यदेवेज्यमार्गवाः ॥
 हित्वा सौम्यगुरु शेषाः सुदोन्मभृगुसूर्यनाः ।
 तथा नीचभृगु बुधौ सर्वे शुक्रं विना सते ॥
 नीच एकस्तथा घ्ने मृती सौम्यभृगु तथा ।
 धने गुरुसिती सर्वे खे चाये शुक्रमन्तरा ॥
 सूर्यचन्द्रौ तथा रिःफे स्यान् लमस कीर्तितम् ।

॥ लग्नरेखाचक्रम् ॥

LAGNAREKHA CHAKRAM.

भाष	र	च	क	ग	घ	ङ	श	लग्न	दीपा
1			1	1	1	1	1		5
2				1	1	1	1		3
3	1	1	1				1	1	6
4	1			1	1	1	1		5
5					1	1			2
6	1	1	1	1	1		1	1	7
7					1	1			1
8				1		1			2
9					1	1			2
10	1	1	1	1	1		1	1	7
11	1	1	1	1	1		1	1	7
12	1	1							2

In the Lagna Ashtakavarga, the benefic places of the Lagna are the 3rd, 4th, 6th, 10th, 11th and 12th houses from the Sun; the 3rd, 6th, 10th, 11th and 12th houses from the Moon; the 1st, 3rd, 6th, 10th and 11th houses from Mars; the 1st, 2nd, 4th, 6th,

8th, 10th and 11th houses from Mercury; the 1st, 2nd, 4th, 5th, 6th, 7th, 9th, 10th and 11th houses from Jupiter; the 1st, 2nd, 3rd, 4th, 5th, 8th and 9th places from Venus; the 1st, 3rd, 4th, 6th, 10th and 11th places from Saturn; and lastly, the 3rd, 6th, 10th and 11th places from itself.

केन्द्रादन्यगते चन्द्रे सखेटे चाष्टवर्गजम् ।

आयुरेव नमःस्थाने शुभपापयुतेऽथवा ॥ ४९ ॥

Sloka 49. When the Moon occupies any bhava / other than a Kendra and is in conjunction with another planet, it is the Ashtakavargayurdaya that should be calculated. The same Ayurdaya is appropriate when the 10th bhava is occupied by benefic and malefic planets.

रह्यादिखेटस्थितराधियाताः स्वकीयवर्गोपगमिन्दुसंख्याः ।

वेचाष्टवर्गप्रमवायुरब्दा भवन्ति सर्वे इरणक्रियाथ ॥ ५० ॥

Sloka 50. The figures indicating benefic dots that appear in the signs occupied by the Sun and other planets in any Bhinnashtakavarga (Bhinnashtakavarga) when put together represent the number of years of Ayurdaya arising from that Bhinnashtakavarga subject to the reductions mentioned already.

NOTES:-

The total of the net Ayurdayas in the 7 Bhinnashtakavargas is the length of life, according to the view expounded in this sloka.

॥ मन्दवैनाशिकनक्षत्राणि ॥

सप्तत्यारव्यान्विन्दुमुक्तिं शोण्यावशिष्टं फलं

विंशत्यासंक्षप्तमिह विहृतं तच्छेषसाराशनी ।

तातस्तज्जननी महोदरजनो बन्धुः सुतः स्त्री स्वर्ष

तत्तुल्या विलयं प्रयान्ति विपुलश्रीनाशहेतुथ वा ॥ ५१ ॥

Sloka 51. In the Ashtakavarga of any planet, make the two reductions and multiply the total of the remaining benefic dots into the number of benefic dots (before reduction) in the particular bhava whereof the planet is कारक (Karaka,) reckoned from the place occupied by the planet. Divide the product by 27 and ascertain the asterism corresponding to the remainder. When Saturn passes through this asterism, death will take place of the person indicated by the bhava and its कारक (Karaka). If the Sun be the भवकारक (bhavakaraka), it is the father that will die; if the Moon, the mother; if Mars, a brother; if Mercury, a relation; if Jupiter, a son; if Venus, a wife; if Saturn, it is the owner of the horoscope that will die; if at the time mentioned, the persons named do not die, some others on a par with them will die or much wealth and prosperity will be lost.

NOTES.

Thus, in the example in p. 657, the 9th house counted from the Sun is Meena. The figure there in the Sun's Ashtakavarga is 5 (vide chart in p. 686). The sum total of the benefic dots remaining after the two reductions is 19 (see p. 690). Multiplying 5 by 19 and dividing by 27 we get 14. The 14th star counted from Aashwinī is मिथुन (Mithuna). When Saturn passes through this asterism, we have to say that the father of the native or some others on a par with him may die or much wealth and prosperity may be lost.

॥ अथ समुदायाष्टवर्गः ॥

ततः संमालिख्य भगोलचक्रं समस्तविन्दुस्थितिराशिकोष्ठम् ।
रन्यादिकानामवपूर्वकाणां विन्दुपगखानफलं वदामि ॥ ५२ ॥

Sloka 52. Draw up a diagram of the zodiac exhibiting in its several houses the aggregate benefic dots

ing to the above slokas for the sample horoscope referred to in page 657. It enables one to find out from a glance how many benefic dots have been contributed by the several planets in each of the 12 Rasis.

	॥	॥	॥	॥	॥	॥	॥	॥	॥
Mesha	5	3	3	7	2	6	4	7	47
V. shabha	7	5	4	3	4	8	4	1	31
Mithuna	3	3	5	3	2	3	1	5	24
Kataka	3	2	1	1	1	3	3	1	23
Smla	3	5	6	5	7	9	3	5	37
Kanyā	3	2	7	2	1	3	4	4	30
Tula	3	2	3	6	2	4	4	4	25
V. moola	3	2	4	6		4	4	6	29
Dhanu	3	3	5	1	1	2	6	1	22
M. kṛ	4	7	3	2	3	3	1	3	24
Revati	5	1	4	5	3	1	3	2	27
Moṇa	3	2	3	5	4	3	2	6	29
Total	43	46	49	46	3	40	42	45	337

आपञ्चविंशतिफलान्यफलानि सत्य-

मात्रिंशदसप्तद्वितानि च गण्यमानि ।

त्रिंशत्पराणि सुखवित्तयशस्कराणि

तद्भाष्यशुद्धिफलदानि च सामुदाये ॥ ५३ ॥

SI ka 53 In the Sarvashtakavarga, the

number of benefic dots up to 25 appearing in any bhava are void of effect. From 25 to 30 benefic dots in a bhava produce medium effect. More than 30 benefic dots in any bhava produce happiness, wealth and fame while serving to advance the bhava wherein they appear.

NOTES.

Statement showing the several विनाशक्यं (Bhinnashtaka Varga) figures for the same horoscope.

	Sun	Mer	Mars	Mer- cury	Jupiter	Venus	Saturn	Sarvashtaka Varga	Lagna
Mezha	3	7	4	4	7	6	6	37	6
Vrishabha	7	3	5	5	3	4	4	31	3
Mithuna	2	2	2	6	4	6	2	24	4
Kataka	2	3	1	5	7	5	2	23	4
Simha	7	6	6	3	3	4	5	37	5
Kanya	3	6	4	5	5	4	3	30	4
Tula	3	3	2	4	5	6	2	25	3
Vrischika	5	1	6	5	6	3	3	29	5
Dhanus	4	3	3	4	3	2	1	22	3
Makara	2	5	2	3	4	4	4	24	5
Kumbha	5	2	2	4	5	6	3	37	4
Meena	5	5	2	5	4	3	4	28	3
Total	48	49	39	54	56	52	39	337	49

८८. फलदीप्ति

विशेषिकफला ये स्यू राशयस्ते शुभप्रदाः ।

पञ्चविंशत्परं मर्त्यं कष्टं वसादयः फलम् ॥

Also जातकदेश

त्रिसंज्ञो येऽधिकृता अपि शरकृतितो राशयो ये तदुनाः

श्रेष्ठा मध्याश्च कष्टाः कमला इति मता गृह्यतां श्रेष्ठराशिः ।

सर्वोत्थिक्रियास्तु त्यक्तं न गमनायेषु कार्येषु कष्टान्

संनये संपदावत्सति युवतिष्ठतां श्रेष्ठकष्टसंज्ञां ॥

ये शुक्रराशिलघुद्रुहस्था ये कौणकेन्द्रोपचयस्थिताश्च ।

ये सौम्यमर्गादिचलोपयातास्ते नाशदा लाघवबिन्दुकाभेत् ॥५४॥

Sloka 54. Planets occupying, it may be, their exaltation, their own, a friend's house, a Trikona, a Kendra, or an उपचय (Upachaya) place or possessed of such strength as is derived from being in benefic Vargas, may do evil if associated with insufficient benefic dots (in the सर्वोत्थिक्रिया-Sarvashtakavarga).

ये चावसानरिपुरन्धुररुद्रभागाः

ये नीचपापरिषुलेचरवर्गयुक्ताः ।

ये मान्दिराक्षिपतिना सह बाधकाश्च

ते सर्वगुणयफलदास्त्वधिबिन्दुकाभेत् ॥ ५५ ॥

Sloka 55. Planets which as occupying portions of the 12th, the 6th, the 8th or the 7th bhavas are considered malefic ; secondly, those that are in the Vargas of their depression signs or of malefic or inimical planets ; 3rdly and lastly, those that conspire in conjunction with the lord of the sign occupied by मान्दि (Mandhi) to work evil—these three classes of planets, if only associated with a higher number of benefic dots, produce all important beneficial results to the person concerned.

मानस्थिताल्लामगृहे बहुत्वे लामाहृष्टत्वे यदि रिःफराशौ ।

रिःफोपयातादधिके विलभे जातः सुखी वित्तयशोबलाढ्यः ॥५६॥

Sloka 60. If a person have his birth under a yoga betokening great prosperity, he will, upon the expiry of a number of years indicated by the सर्वशक्यं (Sarvashtaki Varga) figures in the Lagna, be in a fair way to get a royal vehicle (such as a palanquin), riches, sons and knowledge surpassingly great.

रिपाधीशे मन्दगेहोदयस्य हेतरान्धस्वामिनौ दुर्बली च ।
लभे यावद्विन्दुसंख्यास्तदीया जातस्वायुर्वत्सराः सम्मयन्ति ॥ ६१ ॥

Sloka 61. When the lord of the 12th bhava occupies the 1st represented by a Rasi belonging to Saturn, and when the lords of the Lagna and the 8th bhava are weak, the person born will live as many years as there are benefic dots in the Lagna in the सर्वशक्यं (Sarvashtaka Varga).

यानाधीशे लग्ने चाइनस्य लग्नाधीशे चन्द्रोपेतरादयोः ।
त्रिंशत्संख्यामिन्दयः सत्रयथेत् जाता राजधीनिदाना नरेशा ॥ ६२ ॥

Sloka 62. When the lord of the 4th bhava is in the Lagna and the lord thereof is in the 4th, and when the number of benefic dots in each of the Rasas occupied by these planets is 23, the persons born will become lords of men and centres of kingly glory.

हौरामन्धुप्राप्तिभावत्रयेषु त्रिंशन्मानाधिक्यविदूषणेषु ।
जातस्तेजाधीयदुत्वं च राज्यं चत्वारिंशत्सरादूर्ध्वमेति ॥ ६३ ॥

Sloka 63. When the 1st, 4th and the 11th bhavas are each associated with benefic dots exceeding 30, the person born will, after his 10th year, attain to power and prosperity in abundance culminating in kingship.

यत्पञ्चविंशतिमुसासिदधान्तसंख्या
चन्द्रस्यैवा नवभराधिकमिन्दवथ ।

यद्यप्येकं सह विंशतिवत्सराणा-

मन्ते परे शरदि वा नरवाहनाख्यः ॥ ६४ ॥

Sloka 64. If the number of benefic dots in the 4th and in the 9th Rasi from the Lagna lie between 25 and 30, the person born will be rich as Kubera at the end of 28 years or in some year subsequent thereto.

देवाचार्ये वाहनस्ये स्वतुङ्गे चत्वारिंशद्विन्दुसंख्यासमेते ।

मेपागारे लग्नगे वासरेष्ठे जातो राजा लक्षसंख्याध्वनाथः ॥ ६५ ॥

Sloka 65. When Jupiter occupying the 4th bhava in exaltation is associated with 40 benefic dots and the Sun is in Mesha identical with the Lagna, the person born will become a king and be in command of a 100,000 horse.

चत्वारिंशद्विन्दुयुक्ते विलगे चापे जीवे भार्गवे मीनराशी ।

स्वोच्चे भौमे कुम्भगे मानुषुङ्गे जातः सर्वश्रीधरः सार्वभौमः ॥ ६६ ॥

Sloka 66. With 40 benefic dots in the Lagna, with Jupiter in Dhanus, with Venus in Meena, with Mars in exaltation and with Saturn in Kumbha, the person born should become an emperor blessed with every kind of good fortune.

क्रियादिराशित्रितयोग्यात् भवन्ति पूर्वदिचतुर्दिश्वश्च ।

फलाधिकं यद्विधि तत्प्रदेष्टे घनादिबुद्धिं सद्युपैति जातः ॥ ६७ ॥

Sloka 67. The four quarters beginning with the East have been assigned to the four triads of Rasas whereof the first are Mesha, Vrishabha, Mithuna and Kataka (*Vide* Adhyaya I st. 13). With reference to a horoscope that may be under examination, ascertain the quarter in which there is an abundance of benefic dots ;

Sloka 56. If in the सर्वाष्टकवर्ग (Sarvashtaka:Varga) the number of benefic dots in the 11th bhava be greater than that in the 10th, but the figure in the 12th lower than that in the 11th and if the figure in the Lagna exceed the figure in the 12th bhava, the person born will be happy with abundance of wealth, fame and strength.

८१. कलदीर्घः।

मध्यात्कलाधिकं लाभे लाभस्तत्तीनतरे व्यये ।

यस्य व्ययाधिकं लग्ने भोगशान्त्यवान् भवेत् ॥

खण्डत्रयं च फलफलकटकीटकार्यं

तत्तत्तत्तुष्टयगृहोपगमिन्दुयुक्तम् ।

आद्यञ्च मध्यमवसानमिति प्रयुक्तं

केचिन्मयादिकमिह प्रवदन्ति लोके ॥ ५७ ॥

Sloka 57. Three divisions made of the 12 signs, the first commencing with Meena, the second with Karkataka and the third with Vrischika and exhibiting each its own benefic dots in its respective 4 houses are made to indicate the first, the middle and the concluding portion of the life under examination. Some opine that the three grand divisions are made from the स्ववभावा (Vyayabhava) to begin with.

८१. आत्मरविः।

मीनेन्द्रालयवृत्तिः कप्रभृतिकं खण्डत्रयं कल्पये-

दायेऽन्ताधिकतादिमे तु ययसत्सर्व्यंशे निददध्यात्सुखम् ।

मध्यं मध्यमस्यवान्तिमवयस्यस्यंशेऽन्त्यखण्डे हि सा

हीनास्तु वयस्त्रिभाग इह योत्र व्याधिदुःखोदयः ॥

विन्दुं त्यक्त्वा रिः फलान्धोपयात् शिष्टं खण्डं केचिदिच्छन्ति सन्तः ।

तुल्यसत्त्वाधिक्यविन्दुकमेण मिथं दुःखं सम्पदः स्थूर्नराणाम् ५८

Sloka 58. Some recommend the omission of the benefic dots in the 12th as well as in the 8th bhava from their several divisions ; the aggregate benefic dots in any one division shou'd be compared with the same in the other two. If the figures in the three divisions be equal, the life of the person concerned would be a mixed one with its joys and sorrows evenly distributed; if unequal, the lower figure implies diminution of comfort, *i.e.* misery; the higher one, betokens increased comforts, *i.e.* prosperity.

सौम्याक्रान्तं यदि सुखकरं मिश्रदं मिश्रयोगे

खण्डं पापघ्नचरसहितं हेतुयोगाकरं स्यात् ।

विन्दुस्यद्वयो यदि गदमनस्तापवान् पापवादी

विन्द्वाधिक्ये वयसि विपुलभ्रीसमेवः प्रजातः ॥ ५९ ॥

Sloka 59. If benefic planets occupy the signs of any division, the portion of life corresponding to this खण्ड (khanda) will be happy. If the signs of a खण्ड (khanda) have both malefic and benefic planets in them, the effect on the portion of the life typified by the खण्ड (khanda) will be mixed; if any division contains malefic planets exclusively, the period of life represented will abound in accessions of affliction. If the number of benefic dots in any division be small, the person born will suffer from disease and mental pain and will be speaking evil things. If there be a preponderance of benefic dots in a खण्ड (Khanda), the person concerned will enjoy extensive prosperity in the period of life thus distinguished

यावद्विन्दुर्लघुगस्तावदीयसंख्यातीते वत्सरे राजयानम् ।

यित्तं पुत्रं चातिविद्यामुपैति जातः सम्पद्योगशाली नरश्चेत् ॥ ६० ॥

it is there that the owner of the horoscope will get an accession to his wealth, etc.

लग्नादिशून्यन्तगतं तुरङ्गैः संगुण्यताराहृतलब्धयाते ।

रुग्णादि पापे यदि कोणगे वा रोगादिपीडा विपुला नराणाम् ॥

Sloka 68. Find the aggregate of benefic dots from the Lagna to Saturn (both inclusive) Multiply it by 7 and divide the product by 27. When, in the asterism indicated by the remainder (reckoned from *Asvini*) or its *Trikona*, the Sun and other malignant planets pass, the person concerned will suffer from diseases and other ills on a large scale.

मन्दादिलग्नान्तफलं च तद्वृत्तान्तभाराद्बुद्ध्यात् कुजान्तम् ।

शुभैक्यसंख्यागततारकायां शुभग्रहे सौख्यफलं वदन्ति ॥ ६९ ॥

Sloka 69. Deal in the above way with the aggregate of benefic dots counted from Saturn to Lagna, and with those from Mars to Lagna, as well as from Lagna to Mars, severally. Find the aggregate of benefic dots in the Rasis occupied by benefic planets and the star indicated thereby. When a benefic planet passes through this asterism, good things, they say, may be expected.

NOTES.

६९. कर्कदीपिका

लग्नात्प्रश्रुति मन्दान्तमेकीकृत्य फलानि वै ।

तत्समिर्गुणयेत्पश्चात्तत्सर्विराहृत्यात्फलम् ॥

तत्समानयते वर्षे दुःखं वा रोगमाश्रयात् ।

एवं मन्दादिलग्नान्तं मौगराद्दोषयो फलम् ॥

Also नावकारेण

लग्नादारभ्य सूर्यात्मजगतभवनाक्षान्तमेव च युक्त्या

सृष्टे तस्मिन् सुखासे भवति फलशुल्यान्धके रोगशोकः ।

मन्दादालमग्रे स्थितिसुतगतथाञ्चालिलग्नं विलम्बा-
दामौमेत्वेति कृत्वा विधिमशुममतिर्वादिशोचोदिताम्बे ॥

The following additional information based on the सर्वाष्टकवर्ग (Sarvashtakavarga) figures are extracted from जलकादेश.

छद्मान्वात्मजकामधर्मगगनस्थाशानि संयोजये-
दन्तर्भाग इक्षायमज फलबाहुल्ये मनस्तुष्टता ।
विद्याज्ञानभुक्कर्मदाननिरतिव्यान्यस्थिताज्ञान्वयो
पागोन्यत्र फलाधिके सति मनःपीडा न टमादिकम् ॥
छद्माद्यक्षवतुत्रिकोणभवनं वन्द्याह्वयं सेवके
तद्वत्पोषणघातकाह्वयमभीप्सुक्षाणि संयोजयेत् ।
भाधिक्यं खलु पोषकस्य यदि चेद्वन्तुर्वनी स्वादयः
दारिद्र्यं यदि पोषकादभिकता स्वाद्यातकस्य भ्रमम् ॥
केन्द्रस्थास्य पणपरगतमापोरुमगतं च युक्त्यापि ।
तेषामभिकारूपत्वात्प्रथमादि वयःशुभाशुभं ज्ञेयम् ॥
यो राशिः कणिनाश्रितोऽभ्रगकैः संख्यासमे वसरे
जुर्णा पक्षगर्दशनं गरुडमुक्तिर्वाहिपेऽनष्टमे ।
यैर् भौमगतास्यस्थितकैस्तुल्ये ॥ शल्यक्षति-
मन्दाकासिकैः सगानवयसि त्पू रोगशोकावयः ॥

एकाधिपत्यं सहकोणभाविः संशोध्य सन्त्यज्य दिनेशमानैः ।
अधर्कसंख्या न हरेदशेषं भेषादि सर्वाष्टकशोधितं स्थात् ॥ ७० ॥

Sluka 70. Make the Trikona and Ekadhipatya reductions in regard to the सर्वाष्टकवर्ग (Sarvashtakavarga) figures. Out of the figures left after the two reductions in the several Rasis, go on subtracting 12 as often as possible. If the reduced figure happens to be 12 itself, it is not to be taken away. The figures contained in Meshā and other Rasis are to be thus treated.

अष्टवर्षं समुद्धृत्य ग्रहाणां राशिमण्डले ।
 मार्गस्त्रिकोणं संशोभ्य पञ्चादेकाविपत्यताम् ॥
 एकस्मिन् मण्डलाधिक्यं शोभयेच्छकमण्डलम् ।
 द्वादशीव तु गृहीयादेवं सर्वेषु राशिषु ॥
 पूर्वोक्तगुणकारैस्तु वर्षयेच्च शुभम् पुषक् ।
 एकीकृत्य ततः सर्वं सप्तमिगुणयेत्पुनः ॥
 सप्तविंशतिद्वयाङ्गुलं भाग्यः पिण्डः प्रदश्यते ।
 द्वादंशादिगुणाङ्गुले मासादिचटिकास्ततः ॥
 शतादुर्घ्यं तु तत्पिण्डं मण्डलं शोभयेच्च तम् ।
 शतमेव तु गृहीयाद्दीर्घायुर्गोमसंभवी ॥
 तद्विधेः सकले कृत्वा पराजनेन विवर्धितम् ।
 भातङ्गद्वयलब्धभाग्यमातङ्गाब्दं प्रदश्यते ॥

सोऽर्थं राशिचरगुणकैः सङ्गुणयैतदैव्यं
 हत्वा शैलैरुद्गमणहृतं लब्धमब्दादिकं स्यात् ।
 भाताधिक्ये विद्यतमशते तारकायुधराज्ञैः
 हत्वा भक्तं दियसन्निचयैर्मातुलैः शुद्धमायुः ॥ ७१ ॥

Sloka 71. Multiply the net figures in the (सर्वदिकवर्ग) Sarvashtakavarga (after the reductions mentioned in the previous sloka have been made) by the zodiacal and planetary factors and make an aggregate of the products. Multiply this by 7 and divide the product by 27. The quotient consisting of years, months, days, etc., if in excess of the standard Ayus, i.e. 100 years, should be diminished by 100 years; if short of 100 is to be kept unaltered. This will represent the *भक्तमायुः* (Nakshatra Ayus) which when multiplied by 324 and divided by 365 will give the period of life correctly in solar years.

खल्पमध्यचहुमानवत्सरा मण्डलोनयुतकर्मकल्पिताः ।

तुल्यकालमृपयान्ति सर्वतः सद्गुणोदयकटाक्षवीक्षणात् ॥ ७२ ॥

Sloka 72. The years making up the life whether short, middle or long of a person (obtained by the process above mentioned) will square with the period otherwise obtained, by the diminution or addition as the case may be of a multiple of 27 ascertained upon an examination of the aspect, if any, upon the Lagna, by benefic planets.

श्रीवैद्यनाथकृतजातफारिजाते

पाराशरादिफलसाररसोपयासे ।

प्रस्तारमित्रसमुदायकविन्दुशीलः

संकीर्तितस्तु सकलयुधप्रसादात् ॥ ७३ ॥

॥ इति दशमोऽध्यायः ॥

Sloka 73. In the work of Jatakparijata compiled by Vaidyanatha and containing the essence of treatises on planetary effects such as Parasara's, the chapter on benefic dots, appearing in the Ashtakavargas designated प्रस्तार (Prasthara), मित्र (Bhinna) and समुदाय (Samudaya) has been treated by the grace of the entire body of planets.

NOTES.

The following from बह्मर (Balabhadra) for ascertaining the month and the asterism of the death of a person will be found useful :—

॥ अथ मरणे मासज्ञानम् ॥

मन्दान्मन्दाष्टमाधीरापर्यन्तं यः कलौचयः ।

तेन संयुजयेद्दीगानष्टमस्थकल्पानि वै ॥

द्वादशांशकृताच्छेषं यत्तद्वाशिगते रवौ ।
 सृत्युं तत्र विगानीयात्तत्त्रिकोणमप्यपि वा ॥
 एवमेव विगानीयात्पितृमातृगृहादिषु ।
 लम्बादष्टमपाद्वापि समितद्विचारयेत् ॥
 अर्कस्फुटवृत्ताः स्याप्या राहोः स्फुटकलाहताः ।
 चकटिसाहताल्लब्धं योगयेद्भास्करे स्फुटे ॥
 तादृशे भास्करे यस्मिन् तस्मिन्मासे सृतिं वदेत् ।
 तत्त्रिकोणगते वापि निधनं तत्र निर्दिशेत् ॥
 अष्टमाविपतिर्नाचि चन्द्रे पञ्चाष्टमेपि वा ।
 लम्बाष्टमेरितस्तस्यस्य तन्मासे मरणं वदेत् ॥

अथ निधनचन्द्रज्ञानम् ।

अष्टमेशे त्रिकोणस्थे चन्द्रे च निधनं वदेत् ।
 जन्मलम्बांशकाचन्द्रनशांशादप्यपि वा ॥
 राहौ चतुःपष्टिमिते निधनं च विनिर्दिशेत् ।
 जन्मलम्बाष्टमे राहौ जन्मलम्बादप्यपि वा ॥
 लम्बानीचोदये वापि तेषां शुद्धोदये सृतिः ॥

End of the 10th Adhyaya.

जातकपारिजाते एकादशोऽध्यायः

॥ अथ भावफलानि ॥

Adhyaya XL

THE EFFECTS OF THE 1ST AND THE 2ND BHAVAS.

हौरालंकारमुख्यप्रमपशुमफलादीनि सर्वाणि पुंसां
तत्तद्भाषोद्भवानि घुषरमलवशाधानि तानि प्रवक्ष्मि ।

ये ये भावाः सितशामरगुरुप्रतिभिः संयुता वीक्षिता वा
नान्यैर्दृष्टा न युक्ता यदि शुभफलदा मूर्तिभाषादिकेषु ॥१॥

Sloka 1. I am to treat of the good and other effects which are the chief source of adornment to the science of astrology just as they arise in the several bhavas appertaining to men owing to the preponderating influence of planets. Among the Lagna and other bhavas, such as are occupied or aspected by Venus, Mercury, Jupiter or the भावपति (Bhavapathi—the lord of the bhava concerned), but unaspected by or unassociated with the rest, produce happy results.

cf. उपरिभाषा

यो यो भावः स्थापितो युतो वा सौम्यैर्वा स्यात्तस्य सत्यापिदृष्टिः ।
परिर्वं तस्य भावस्य हानिर्निर्देष्टव्या प्रशन्नो मन्मतो वा ॥

यन्पादिमात्रेषु शुभोदयेषु तद्भावनोपपन्नवेधितेषु ।
यदुक्तभाषस्यसंगृहीतुक्ता न पापस्वेदेष्वितसंयुतेषु ॥ २ ॥

Sloka 2. When the Lagna and some of the other bhavas have benefic planets appearing in them or are occupied or aspected by their lords, a wealth of the said bhavas may be declared to exist provided they are un-
aspected or unoccupied by malefic planets.

मीचस्यो रिपुशत्रिभ्यः खेटो भावविनाशकः ।

मूलक्षत्रभूमित्रस्यो भाववृद्धिकरो भवेत् ॥ ३ ॥

Sloka 3. A planet in its depression or inimical sign destroys the bhava that it owns. But in its मूलप्रकीर्ण (Moolatrikona), exaltation or friendly sign it advances the same.

of. कथं भावविनाशकः

यद्भावेशोऽग्निमीचस्यो मूलो वा तत्र पश्यति ।

तद्भावसत्त्वमालस्यं वैरित्वं वा निनिर्दिशेत् ॥

भावेनः कोरकोऽपि लग्नहृद्यगतौ तद्वमदौ यदा ता-

वन्द्योन्यस्यौ शुभाभ्यामभित इति युतौ वीक्षितौ तौम्यद्वौ ।

भवेत् भाववृद्धिर्भवति यदि द्विगौ दुःस्थलस्यौ युतौ वा

द्वौ वापापपारिर्तुं भवति रिपुनीवास्तुक्तौ च हानिः ॥

भावं पश्यति वा स्मितोप यदि वा यः कोऽपि भावाभिपः

तद्भावोन्यसुदृष्टलिकेनगतो दृष्टः शुभैर्मध्यगः ।

भावस्यास्ति भलं न चास्ति यदि वैजाभाविषो दुःस्थितो

नीपास्तारिगृहं गतो यदि भवेत्पापैर्युतो वीक्षितः ॥

यद्भावनायो रिपुः फलरन्ध्रे दुःस्थानयो यद्भवन्स्थितो वा ।

यद्भावनाशं कथयन्ति तद्भावाः शुभेक्षितवैफल्यमन्यथा स्यात् ॥ ४ ॥

Sloka 4. When a bhava has its lord in the 6th, the 8th or the 12th, or is occupied by the lord of one of these three, it suffers annihilation, say those that know

the properties of a bhava. If such a bhava be aspected by a benefic planet, the effect will be different.

यद्भावाः केन्द्रगतो विलम्बात् त्रिकोणयो वा यदि सौम्यदृष्टः ।
तद्भावादिवर्गोपगतो चलाद्यस्त्रिभावावपुष्टिं फलमाहुरार्याः ॥ ५ ॥

Sloka 5. If the lord of a bhava occupying a Kēndra or Trikona position from the Lagna possess abundant strength being either aspected by benefic planets or in its exaltation and other Vargas, that bhava, say the wise astrologers, is in a flourishing condition.

अथर्वाहाराः

मावेशः कारकोऽपि स्वगृहगुणगौ तुङ्गगौ वा मिश्रयो
मिश्रे मध्यं शुभानां यदि भवति मिश्रस्थानगौ भावपुष्टिः ।
अन्योन्यं शत्रुभूतौ यदपि च भवतो नीचभावं गतौ वा
मूढौ वा पापपुक्तौ तु शुभनिधनगौ भावनाशं गणन्ति ॥

तत्तद्भावात्रिकोणे सुखमदनगृहे वाऽऽस्पदे सौम्यपुक्ते
पापानां दृष्टिहीने भवनपसहिते पापखेटैरपुक्ते ।
मानानां पुष्टिमाहुः सकलशुभकरीमन्यथा चैत्रप्रणाशं
मिश्रं मिश्रग्रहेन्द्रैरखिलमपि तथा मूर्तिभावादिकानाम् ॥ ६ ॥

Sloka 6. Astrologers pronounce the strength of a bhava such as the Lagna to be ample and thoroughly beneficent when a Trikona, the 4th, the 7th or the 10th place therefrom is occupied by an auspicious planet or भावर (bhavapa—the lord of the bhava) and is unoccupied or unaspected by malefic planets. A bhava suffers decay when the positions referred to above are differently occupied and aspected. The effect of a bhava will be mixed when the positions noted above are occupied or aspected by benefic and malefic planets promiscuously.

नाशस्थानगतो दिवाकरकच्छन्नस्तु यद्भावो

नीचारातिगतोऽथवा यदि शुभैः खेटैरयुक्तेष्वितः ।

चद्भावस्य विनाशने घृनिगणाः संसन्ति खेटैर्युतो

यद्यत्रापि फलप्रदो नहि तथा मूर्त्यादिभानां क्रमात् ॥ ७ ॥

Sloka 7. Of the Laguna and other bhavas examined in succession, whichever bhava has its lord occupying the 8th place (from it) or obscured by the solar rays or in depression or in an inimical house, while no benefic planets aspect or are associated with it, the astrologers declare the total destruction of such a bhava. The lord of the bhava concerned even in the event of being associated with other planets is incapable of producing any good effect.

दुःस्थाने वाऽग्निगे भूते दुर्बले भावनायके ।

भादस्य संपदं कर्तुं न शक्ता भावमाधिताः ॥ ८ ॥

Sloka 8. Planets occupying a bhava cannot advance it when its lord is in a दुःस्थान (Duhsthāna—6th, 8th or 12th place from it) or an inimical house or in a state of eclipse or impotence.

दुष्टस्थितो वाऽपि यदा नभोगः पापारिनीचाश्रकसंप्रुतो यः ।

स्तुतुमित्रांशकराशियुक्तः शुभेक्षितो वा यदि शोभनः स्यात् ॥ ९ ॥

Sloka 9. A planet may even be badly placed or occupy a नवम (Navamsa) owned by a malefic, inimical or its own depression sign; it will nevertheless prove beneficial when the Navamsa or Rasi occupied by it is its own, or that of its exaltation sign or of a friendly planet no less than when benefic planets aspect it.

भापेशाक्रान्तराशिशि दुःस्थे भावस्य दुर्बलम् ।

स्वोचमित्रस्वराशिस्य भावपुष्टिं वदेदुचः ॥ १० ॥

Sloka 10. When the planet owning the sign occupied by the lord of 'a bhava' is 'badly' placed, the bhava becomes weak. But when the planet referred to above is in its exaltation, in a friendly sign or in its own house, the astrologer may pronounce the bhava to be flourishing.

यद्भावाभवनविक्रमरशियांता यद्भावायसुदृढश्च तदुच्यनायः ।
तद्भावापुष्टियलमम्बरधारिणस्ते कुर्वन्ति सूदरिपुनीचवियर्जिताश्चेत् ॥

Sloka 11. When the lord of a bhava, the friends of the भावप (bhavapa) and the lord of the exaltation sign of the भावप (bhavapa) occupy the 11th, the 2nd and the 3rd places in respect to the bhava, those planets advance the strength of the bhava, provided they be not eclipsed or in an unfriendly sign or in depression.

उत्पत्ताशर

केन्द्रे कोणत्रिंशत्त्रये धनपतिभवे कारका भावनाया

भावमासिर्ह्येता ते व्ययनिधनरिपुत्पत्तशीशा न दुःस्थाः ।

भावमासिस्ततोऽपि व्ययरिपुनिधनेषुषमित्रस्वभावा-

दन्धोन्यत्पत्तशीशाः खलु भवति महन्तेषु एवाग्न्या स्वात् ॥

भावान्शतुल्यः खलु वर्तमानभावोद्भवं पूर्णफलं विधत्ते ।

भावोनके चाग्न्याधिके च खेटे वैराशिकेनात्र फलं विचार्यम् ॥ १२ ॥

Sloka 12. A planet produces the full effect of the bhava in which it is when its distance from the bhava-sandhi is equal to that of the bhavamasa (भावासा = semi-bhava). When the planet has a less or greater distance from a bhava-sandhi than a bhavamasa, its effect must be ascertained by a rule-of-three process.

NOTES.

This sloka is taken from श्रीपतिपद्धति (Śrīpatipaddhati).

॥ अथ लग्नभावफलम् ॥

शरीरवर्णाकृतिलक्षणाणि यशोगुणस्थानसुखामुखानि ।

प्रवासतेजोपलदुर्बलानि फलानि लग्नस्य वदन्ति सन्तः ॥ १३ ॥

Sloka 13. The body, its hue, its form, its characteristics, fame, qualities, happiness or unhappiness, residence abroad, splendour, strength and weakness are the products, say the wise astrologers, of the 1st bhava.

NOTES.

This sloka appears in गणिकरत्न. The third वाक्य (Pada) reads thus :
प्रवासदिन्तापलदुर्बलानि.

नरधिरायुर्वृषपूजितः सुखी लग्नं भवेत् सौम्यगृहं यथा तथा ।

लग्नं यदि क्षामिनिरीक्षितं धनी कुशाग्रबुद्धिः कुलकीर्तिवर्द्धनः ॥ १४ ॥

Sloka 14. The more auspicious the rising sign is at a person's birth, the longer will he live; the more will he command the respect of the rulers and the happier in consequence will he be. And if the rising sign be also aspected by its lord, he will be a master of riches, quite a genius and a great credit to his family.

NOTES.

The following additional information regarding length of life is extracted from उल्लेखनसूत्रम्.

लग्ने लग्नेराचन्द्रे शशिमनपतौ स्वोद्योगे वापि मित्रे

नायुः पूर्णं च तस्मिन्निदितमतिशुभैर्विशिष्टे वापि युक्ते ।

क्रिश्चिन्मूनं यदेकं त्वष्टुमगृहयुतं मध्यमायुः समत्वे

हस्त्यल्पायुस्तथोक्तं ददमतिमित्रुषैः पापनाहुल्ययोगात् ॥

छात्राधीशकृत्तौ स्वमनसुहृदन्योन्यतुनापिरुदौ

हस्तौ वा शोभनेनाप्ययं यदि मिहितौ पूर्णमायुः शुभेन ।

तत्तद्वर्षेराजातिशुक्तिमुत्तमवर्णादिभ्यः संपदः स्युः

साम्येऽल्पं पापिनः स्यात्फल्गुमशुभबहुत्वे फलं वैपरीत्यम् ॥

लग्नेशो परमोच्चगो शुभयुते लग्ने च तद्दीक्षिते

चान्द्रेयादिशुभेन पीक्षितयुते संपूर्णमायुर्वेदेत् ।

न्यूनं पापविमिश्रमेकमवनं चेदर्द्धमध्यं द्वयो-

स्तुल्यत्वे बहुषु ग्रहेष्वशुभं स्तुल्यं तदाशुर्नृणाम् ॥

परमोच्चगते विलग्ननाथं तनुभावं शुभलेखरेण हृष्टे ।

उत्तुपे शुभसंयुते च हृष्टे शतमायुः प्रवदन्ति बुद्धिमन्तः ।

लग्नाचीशस्य तु शनिः शत्रुश्चाल्पायुरादिशेत् ।

समत्वे मध्यमं प्रोक्तं मित्रे क्षीर्वायुरादिशेत् ॥

मन्देन्द्रष्टमकर्मलग्नमवनापीशा मिथस्त्रोचगाः

मित्रस्यानामता विलोकितगृहा हृष्टाः शुभैर्वा युताः ।

आयुः पुष्कलमीषदूनमशुभैरेको युतः पापिनां

साम्ये मध्यममायुरल्पमधिकैः पापैर्वदन्ति कृमात् ॥

लग्नेशो बलवाग्निवाकरसुतः स्यान्व्योन्ममित्रोचगौ

तौ पापैरवलोकितवियुतौ चान्द्रं च लग्नं तथा ।

एतेषां च बलाबलं समवलोक्यायुः परीक्षार्थिनः

त्वायुर्मध्यममित्युदारतनयो विन्दन्ति जातस्य हि ॥

उत्तमं मित्रवर्गं स्यात्समशत्रू च मध्यमम् ।

अधमं शत्रुमित्रत्वं शत्रुवर्गन्तु मारणम् ॥

लग्नांशपाक्षीर्ययुतप्रदाह्वा तनौ स्वरूपाकृतिरक्षणानि ।

वर्णं वदेद्यान्द्गनवांशनायादिलघमात्सर्वशुभाशुमानि ॥ १५ ॥

Sloka 16. An astrologer may declare the nature and peculiar features of a person from the lord of the rising Navamsa at his birth or from a powerful planet occupying the Lagna. His hue should be guessed from the lord of the Navamsa occupied by the Moon. All

good and evil in the life of the person is to be ascertained through the Lagna.

NOTES.

cf. III—76 *supra*.

त्रिकोणकेन्द्रे यदि लग्नाये शुभान्विते शोभनवीक्षिते वा ।
शुभग्रहागारगते चलाद्वे चतुःसमुद्रान्तयशः समेति ॥ १६ ॥

Sloka 16. If at a person's birth the lord of the rising sign being in great strength in the house of a benefic planet occupy a Kendra or Trikona position from the Lagna and be aspected by or associated with auspicious planets, the fame of the person born will extend up to the four oceans.

NOTES.

This sloka appears in *आतकपारिभाषे*. The reading there is शुभग्रहोन्मूलगते for शुभग्रहागारगते.

cf. also the following sloka from the same work.

लग्नाधिपे शुभयुते यदि दृढभागे केन्द्रत्रिकोणसहिते शुभहृदियुक्ते ।
कर्माधिपेन सहिते यदि वा स्वगृहे सद्भावकीर्तिवनचान्यविराडुरेति ॥

होराधिनाथे रिपुसन्धरिः के पापान्विते पापनिरीक्षिते वा ।
पापग्रहाणां भवनोपयाते जातोऽप्रकाशो भवतीह मर्त्यः ॥ १७ ॥

Sloka 17. A person becomes obscure if, at his birth, the lord of the rising sign being in the house of a malefic planet, occupies the 6th, 8th or 12th place from the Lagna and is aspected by or associated with a malignant planet.

NOTES.

1. For the first चतुः, *आतकपारिभाषे* reads लघ्विपरि रन्ध्रगते च ह्ये.

कीर्तिस्मानपतौ विदग्धमवने जातः स्वयं कीर्तिमान्
विचक्षे तु विशेषकीर्तिसहितः स्वोच्चादिवर्गान्विते ।

दुःस्थे चक्षलयात्रया हतनुर्जातोऽथवा दुर्जनः

केन्द्रे कोणगते शुभग्रहयुते यात्रासुखं जायते ॥ १८ ॥

Sloka 18. If the lord of the कीर्तिभाव (Keerthibhava), i.e. the 10th be in the Lagna, the person born will become famous. If the planet be in the 2nd bhava and have attained its exaltation and other benefic vargas he will have remarkable celebrity. If the planet be in a bad place, he will be knocked up by ceaseless travelling or will be a knave. But if the planet occupy a Kendra or Trikona in conjunction with a benefic planet, the person will have ease in travelling.

NOTES.

This sloka finds a place in जातकरन.

होरास्वामिनि पञ्चमे यदि सुतस्यानेशयुक्तेऽथवा

भाग्ये वा यदि भाग्यपेन सहिते लभे यशस्वी पिता ।

भ्रातृस्वानपत्नी विलग्नगृहे उत्कारकभ्रातृपा-

वैकस्यौ फलशालिनी च यदि धा तत्सोदरः कीर्तिमान् १९

Sloka 19. If the lord of the 1st bhava occupy the 5th or the 9th or being in conjunction with the lord of the 5th or the 9th occupy the Lagna, the father of the person born will be a famous man. If the lord of the 8th bhava be in the Lagna or the कारक (Karaka-Mars) as well as the lord of the भ्रातृभाव (Bhratrubhava) be together in one house and possess strength, a brother of the person born will become renowned.

NOTES.

For the latter half of this sloka. जातकरन has the following :

लभेगे स्थिरमे शुभग्रहयुते सौम्यमहिर्भूषणे

मातः सर्वसुखं भवे च बहुलं संप्राप्त्यात्तैर्धृतः ॥

विद्याधिपे वा यदि चन्द्रसूतौ लग्ने सुखे लग्नपरिपुते वा ।

बलान्विते पापदशा विहीने विद्यायशस्वी भवति प्रजातः ॥२०॥

Sloka 20 When the lord of the 2nd bhava or Mercury is in the Lagna or when the 2nd bhava is occupied by the lord of the Lagna and when the bhava in either case is strong and free from malefic aspect, the person born will become famous for his learning.

NOTES.

विद्याधिप (Vidyadhipa) here means the lord of the 2nd bhava; (*vide sloka 49 infra*) and not that of the 4th bhava referred to in XII—59 *infra*.

The same remark applies to the term सुख.

धर्मोदयेष्टौ नयमोदयस्यौ धर्मोदयस्यौ तनुपर्मणौ वा ।

सुरेन्द्रवन्द्येक्षितसंपुतौ चेत् समेति जातधिरकालभाग्यम् ॥२१॥

Sloka 21. If the lords of the 9th and the 1st bhava from the Lagna be in their respective bhavas or if the lords of the 1st and the 9th occupy the 9th and the 1st respectively, and if the planets in their several positions be aspected by or associated with Jupiter, the person born will enjoy good luck for a long time.

लग्नाधिपस्य व्ययगे तदुचमित्रे सुहृत्तुल्यगोक्षिते वा ।

तद्वाशिने वा यदि मित्रखेटे तस्य स्थितिर्जन्मवसुन्धरायाम् २२

Sloka 22. A person will abide in the place of his birth when a planet occupying the 12th place from that of the lord of the Lagna happens to be in exaltation or in a friendly house or is aspected by a planet that is friendly or is in exaltation or when the 12th is occupied by a friendly planet.

लग्नेष्वन्यपे विलग्नपरिपौ नीचेऽथवा दुर्बले

जातो याति विदेशमिष्टदनुजाचार्येण दृष्टे यदि ।

तत्रैव स्थितिरन्त्येषे रविकरच्छले विलग्राधिपा-

दल्पग्रामचरो बलिन्यपि धनग्रामाधिवासो भवेत् ॥ २३ ॥

Sloka 23. When the lord of the 12th house from that occupied by the lord of the Lagna is the latter's enemy or is in depression or weak, the person born goes to a foreign country. He will abide permanently there if the व्ययप (Vyayapa) referred to above be aspected by Venus in the capacity of a friend. His haunt will be a small township if the same व्ययप (Vyayapa) be eclipsed by the Sun; if the व्ययप (Vyayapa) be possessed of strength, the haunt will be a wealthy municipality.

होरेणाम्यपे विलग्नभयनात् केन्द्रत्रिकोणस्थिते

मित्रस्त्रोषगृहोपगे शुभयुते पार्श्वद्वये मानवः ।

चेतोरन्यमहोचरो दिपिचराचार्येन्दुशुक्रेक्षिते

दिन्यक्षेत्रम्रपैति जन्मघरणीनासक्तदर्थे रिपौ ॥ २४ ॥

Sloka 24. When the lord of the 12th place from that occupied by the lord of the lagna is in a Kendra or Trikona from the 1st bhava, and in a Rasi which is a friend's house, its own or its exaltation sign and has auspicious planets on each side, the person born will be a sojourner in regions pleasing to the heart. If the व्ययप (Vyayapa) referred to above be aspected by Jupiter, the Moon or Venus, he goes to a charmingly beautiful land; but if this व्ययप (Vyayapa) occupy the 3rd place from the lord of the Lagna and be unfriendly to the latter, the person will abide in his native land.

विदेशमार्गं चरमे विलग्नं चरे तदीक्षे चरखेटदृष्टे ।

स्थिरे स्वदेशे बहुमाग्ययुक्तः सिरगर्हर्भूरिषनान्वितः स्यात् ॥ २५ ॥

Sloka 25. When a moveable sign is the Lagna

and its lord is in a moveable Rasi and aspected by planets occupying moveable Rasas, the person born will have his fortune in a foreign country. When an immoveable sign is the Lagna and its lord is also in an immoveable sign and aspected by planets occupying immoveable signs, the person will be in his own country, exceedingly prosperous and possessed of abundant wealth.

NOTES-

This sloka appears also in ज्ञानकरम्.

होराधीशे पापस्त्रेते रिपुस्ये पापस्त्रे भानुपुत्रेण युक्ते ।

शूद्रप्रायो राहुणा केतुना वा जातश्चाण्डालोऽथवा नीचतुल्यः ॥२६॥

Sloka 26. When the lord of the Lagna is a malefic planet and occupies the 6th place from the Lagna being associated with Saturn in a malefic sign, the person born will be like a Sudra. And if Rahu or Ketu take the place of Saturn in the above, the person will be a Chandala or some equally low person in his habits.

लप्राधिपे दोभनराशिषुक्ते बलोपयाते तनुपुष्टिमेति ।

लपस्त्रेते रिपुनीचभागे दुःस्थाने देहसुखं न याति ॥ २७ ॥

Sloka 27. When the lord of the Lagna is in an auspicious sign and is possessed of strength, the person born will be in good case having a command of all bodily comforts. When the planet in the Lagna is in a depression or inimical Navamsa and happens to be the lord of a दुःस्थान (Dusthانا), the person born will lack bodily comforts.

८. . नावकरम्

लप्रेक्षरः भूतमन्त्रितश्चेज्जातस्य सौख्यादि विनाशमेति ।

तादृक्कलं नारागदेऽपि तस्य शुभेक्षितश्चेत्कलमन्यथा स्यात् ॥

विलप्रदर्शी तनुषो विलग्रगस्त्रयोऽपि वंशाष्टमरिःकराशिपाः ।

सपत्ननीचोपगताश्च दुर्बला यदि स्वपाके न फलं प्रकुर्वुः ॥२८॥

Sloka 28. If the three planets owning the 6th, the 8th and the 12th bhavas from the Lagna be connected with the Lagna, one of them aspecting it, another owning it and the third occupying it, and if they at the same time be in their inimical or depression signs devoid of all strength, they can do no good at the time of the ripening of their several dasa periods.

लभे जलर्षे शुभस्वेषेरन्द्रैर्युक्ते तनोः सौख्यमुदाहरन्ति ।

लगाधिपे तोयखगे यलादये सौम्यान्विते तच्चतुष्टयिमाहुः ॥ २९ ॥

Sloka 29. When the Lagna is a watery sign and is occupied by benefic planets, astrologers declare stoutness of person as the effect thereof. When the lord of the Lagna occupies a watery sign and is in conjunction with benefic planets, the person born, say the astrologers, will have a sound constitution.

NOTES.

तौयगते is the reading adopted in ब्रह्मसंहिता for तोयखगे in the 3rd part of this sloka.

लगाधिपे नाशगते तु शुष्कराशी तनोः कष्टमतीव कुर्यात् ।

लगाधिपस्यांशपराशिनाथः शुष्कग्रहः खात्तनुशुष्कमाहुः ॥ ३० ॥

Sloka 30. When the lord of the Lagna is in the 8th bhava and in a dry sign, astrologers say that the person born will have great bodily suffering. If the lord of the Rasi in which is the planet owning the Navamsa occupied by the lord of the Lagna be a planet owning a dry sign, the effect will be emaciation.

NOTES.

Some books read लग्नांशपराशिनाथः

मध्यस्थे रिपुखेटयोस्तनुपतौ जातोऽरिभीतो भवेत्
 केतौ लग्नगतेऽथवा फणिपतौ दुःस्थे विलगाधिपे ।
 तत्पाके तदरीशशक्तिसमये वैकल्पमङ्गे वदेत्
 लये शत्रुपतौ फणिच्चजयुते देहवर्णं देहिनाम् ॥ ३१ ॥

Sloka 31. When the lord of the Lagna is between two inimical planets, the person born will be in dread of enemies. If Ketu or Rahu be in the Lagna and the lord thereof be in a दुःस्थान (Dusthāna 6th, 8th or 12th), the person will suffer privation of some limb in the ripening of the dasa of the lord of the Lagna and in the antardasa of the lord of the 6th house (from the lord of the Lagna). If the lord of the 6th house from the Lagna occupy it in conjunction with Rahu or Ketu, an ulcer will break out in the body.

NOTES.

This appears in अतःकरण. In the 3rd पद, तदरीश is the reading adopted there for तदरीश in the text.

षड्विंशतिने यदि लग्ननाथे केन्द्रत्रिकोणे सति रोगमाप्नुः स्यात् ।
 लग्नेश्वराधिपिवराशिनाथे दुःस्थानगे दुर्बलदेहवान् स्यात् ॥ ३२ ॥

Sloka 32. If the lord of the Lagna occupying a Trikona or a Kendra be devoid of strength, the person born will be ailing. If the lord of the house occupied by the lord of the Lagna be in a दुःस्थान (Dusthāna), he will have a weak constitution.

NOTES.

(First half). The following yoga leading to the same effect is given in अतःकरण.

दुःस्थानपेनापि युते विलग्ननाथो विलग्ने स तु रोगमाप्नुः स्यात् ॥
 सक्रोरो देहपो देहसौख्यहान्त्यारिन्धगः ।
 सरीशे देहपे दुःस्थे लग्नस्थे चाऽथ रोगवान् ॥ ३३ ॥

Sloka 33. The lord of the Lagna occupying the 12th, 6th or 8th bhava (from the Lagna) in conjunction with a malefic planet destroys the bodily health of the person born. He will be ailing if the lord of the 1st bhava in conjunction with the lord of the 6th occupies a दुःस्थान (Dusthانا) or the Lagna.

लग्ने सपापे लग्नेश्चे बलहीनेऽपि रोगवान् ।

लग्नेश्चे दुर्बलो कोषी निर्व्याधिः केन्द्रकोणगे ॥ ३४ ॥

Sloka 34. When a malefic planet is in the Lagna and the lord thereof is without strength, the person born will be sickly. He will be of a fretful temper if the lord of the Lagna be weak; exempt from ailment if the lord of the Lagna be in a Kendra or Trikona.

देहेऽश्वितराशीश्चे नाशगे दुर्बलो भवेत् ।

भावेशाक्रान्तराशीश्चेर्दुःस्थैर्भावाश्च दुर्बलाः ॥ ३५ ॥

Sloka 35. If the lord of the sign occupied by the lord of the Lagna be in the 8th place from the Lagna, the person will be weak. Bhavas generally become weak when their lords are in Rasis of which the owners are badly placed (i.e. are in दुःस्थान Duhathana).

सर्पायोर्युद्धद्वीजौ योगे वा सर्वमन्दयोः ।

लग्ने कुजे नाभिगुल्फघृणस्थौल्यमादिशेत् ॥ ३६ ॥

Sloka 36. A person has an enlarged scrotum as the consequence of the conjunction of Rahu and Mars or of Rahu and Saturn. When Mars occupies the Lagna, an astrologer may predict swelling in the navel, ankle and in the testicles.

लग्नेश्चे यदि रिःक्रमे दिनकरस्यारातिनाथान्विते

जायमान् बहुरोमवान् कृशतनुः संरक्तगौरश्रुतिः ।

लभस्यदिरिनाथपेन च युते जातोऽसिताङ्गो यदा

साही लग्नपत्नी तु वञ्चनविपाङ्गीवि समेति ध्रुवम् ॥ ३७ ॥

Sloka 37. If the lord of the Lagna occupying the 12th bhava be in conjunction with the lord of the 6th bhava from that occupied by the Sun, the person born will get readily married, be characterized by much hair about his person, have a slim figure and a hue composed of red and white. If the lord of the 6th bhava from the Lagna be also in conjunction with the lord of the Lagna in the above position, the person born will be dark in personal appearance; but if Rahu be with the lord of the Lagna, the person concerned will surely run the risk of treachery or poison.

लग्ने छुमे शोभनदृष्टियुक्ते बाल्यात्सुखं तन्नहि पापयोगात् ।

दुःखी भवेत्पापमदृष्टयुगे लग्ने तु बाल्यान्मरणान्तमाहुः ॥ ३८ ॥

Sloka 38. A person will be happy from his childhood when the Lagna is auspicious and is aspected by 'benefic planets provided there are no malefic ones in the Lagna. But if several malefic planets should be in the Lagna, the person born will be unhappy from first to last.

देवलोकांशुगे युक्ते लग्नेशे गोपुरांशुके ।

लग्ने शुभग्रहैर्दृष्टे सम्पान्ते सौख्यमामयात् ॥ ३९ ॥

Sloka 39. A person will be happy in the middle and concluding portions of his life if, at the time of his birth, Venus has attained Devalokamaa (*vide Adhyaya I. Sl. 46*), the lord of the Lagna a Gopuramaa (*vide Adhyaya I. Sl. 45*) and benefic planets aspect the rising sign.

लग्ने शुभे घने पापे केन्द्रे पापसमन्विते ।

लग्नेभ्यरे-तूचमांशि चादौ दुःखं ततः सुखम् ॥ ४० ॥

Sloka 40. When there is a benefic planet in the 1st bhava, but a malefic one in the 2nd as well as in a Kendra, and when the lord of the Lagna has attained the Uttamamsa, the person born suffers misery in early life and is happy thereafter.

लग्नेशे शुभराशिस्ये शुभग्रहनिरीक्षिते ।

गोपुरांशगते वाऽपि पौष्ट्यान्दात्परं सुखम् ॥ ४१ ॥

Sloka 41. When the lord of the Lagna occupies a benefic sign and is aspected by a benefic planet or has attained a Gopuramsa, the person born will be happy after his 16th year.

लग्नेशस्यांशनाथे तु केन्द्रफौजसंयुते ।

लामे वा फलसंयुक्ते त्रिंशद्दर्पात्परं सुखम् ॥ ४२ ॥

Sloka 42. When the planet owning the Navamsa occupied by the lord of the Lagna is in a Kendra, a Trikona or exaltation, or is in the 11th bhava possessed of strength, the person born will be happy after the first 30 years of his life.

लग्ने रव्यादिसंष्टे षादशः फलहृन्पते ।

राजसेवी पितृघनो जलपण्यो महाधनः ॥ ४३ ॥

धार्मिकः स्फुलङ्गिभ्रः स्याद्विद्याशिल्पयशोन्वितः ।

राजपूज्यो व्रतयुतो वेश्यासक्तो घनी सुखी ॥ ४४ ॥

Slokas 43-44. When the Lagna is aspected by the Sun and other planets, the effect in the several cases on the person born is given in order in the sloka-quarters that follow: If the Sun be the aspecting planet, the

person born will serve a king and inherit wealth from his father; if the Moon, he will engage in sea-borne trade and be opulent; if Mars, he will be virtuous and have a big *membrum virile*; if Mercury, he will have learning, artistic skill and fame; if Jupiter, he will be honored by his sovereign and devoutly observant of religious vows; if Venus, he will be addicted to women of ill-fame, opulent and voluptuous.

मन्ददृष्टे विलम्बे तु दृष्टस्त्रीको मली खलः ।

केनाप्युदष्टं लग्नं चेद्वाशिग्रहवशाददेत् ॥ ४५ ॥

Sloka 45. If Saturn aspects the Lagna, he will have aged wives, will be unclean and be mischief-making. If no planet aspect the Lagna, the astrologer should make his prediction in accordance with the planet connected with the लग्नाभि (Lagna Rasi).

लग्ने स्वामीक्षिते राजा उत्थिष्ये वा धनी सुखी ।

सीम्येक्षितेऽलिर्ल सीम्यं पापदृष्टे त्वशोभनम् ॥ ४६ ॥

Sloka 46. When the Lagna is aspected by its lord, the person born will be either a king or his favorite, wealthy and well-off. If the Lagna be aspected by an auspicious planet, all will be auspicious. If by an evil planet, everything will turn out ill.

सुखी लग्ने आदिदृष्टे सर्वदृष्टे नृपो भवेत् ।

लग्ने त्रयः शुभा राजा दुःखी पापग्रहास्त्रयः ॥ ४७ ॥

Sloka 47. When the Lagna is aspected by two or more benefic planets, the person born is happy. When it is aspected by all the benefic planets, he will be a king. When there are three benefic planets in the Lagna, the effect on the person born is, he will make a good king.

If there be three malefic planets in the *Lagna*, he will be unhappy.

लग्नाधिपोऽतिबलवानशुभैरष्टः

केन्द्रस्थितः शुभतगैरवलोक्यमानः ।

मृत्युं विधूय विदधाति स दीर्घमायुः

सार्धं शुभैर्वहुभिरुज्जितराजलक्ष्म्या ॥ ४८ ॥

Sloka 48. The lord of the rising sign when possessed of great strength and unaspected by malefic planets, but aspected by benefic ones and occupying a *Kendra* position wards off death and secures to the child long life graced with the strong virtues of a vigorous sovereignty.

NOTES.

See *Adhyaya IV. Sloka 83. supra.*

॥ अथ द्वितीयभावफलम् ॥

वित्तं नेत्रं सुखं विद्या वाक्कुम्भाशनानि च ।

द्वितीयस्थानजन्यानि क्रमाज्ज्योतिर्विदो विदुः ॥ ४९ ॥

Sloka 49. Wealth, visual power, ease, learning, speech, household and food—these, the astrologers recognise as regularly derivable from the 2nd bhava.

विचायोदयराशयः पतिपुत्रा विचायिको आयसे

लामस्यौ धनलामपौ निजसुहृत्तुल्लादिगौ चेतथा ।

सहल्लामघनाधिपौ समुगतावन्योन्यगिएग्रहौ

लग्नेशे धनलामराक्षिपयुते लग्ने बहुद्रव्यवान् ॥ ५० ॥

Sloka 50. A person will have exceeding wealth (1) when the 2nd, the 11th and the 1st bhavas in his horoscope are occupied by their lords : (2), when the

lords of the 2nd and the 11th bhavas are in the 11th bhava and happen to be in स्वक्षेत्र (Swakshetra), मित्रक्षेत्र (Mithrakshetra) or in exaltation; (3) when the lords of the 11th and the 2nd bhavas, being friendly planets, occupy the Lagna and lastly (4) when the lord of the Lagna is in it in conjunction with the lords of the 2nd and the 11th bhavas.

NOTES.

This sloka is also in ज्ञानकर.

The following wealth-producing yogas are extracted from

(1) उत्तरपाताशर

मवैश्वतुर्भिर्बलिभिर्वनभाग्यायकर्मभिः ।

संपूर्णवित्तः सततं कूपेरगुण जायते ॥

कर्माप्यस्वशुभेश्वरा रिपुमृतिप्रान्त्यान्विहाय स्थिता

लम्बाद्वा यदि वा मिथेपि धनिको जायेत मर्त्यः शतैः ।

साहसैरपि वेद्विधायमश्रुतेः सम्बन्धितास्तेन्मिथः

स्वसेप्रोक्षपरस्परप्राथम्यया लसैश्च कोट्यापि वा ॥

धनेशविपणौ परस्परसुहृदस्वशुभस्थितौ

शुभेन यदि वीक्षितौ शुभश्रुतौ धनं पुष्कलम् ।

अतः मधुरया गिरा वरकुटुम्भमेतद्भवे-

दतञ्जिरपि मिश्रिते तदधिके फले पूर्णम् ॥

कर्माप्यस्वशुभेश्वरा रिपुमृतिप्रान्तेषु लग्नस्य वा

यद्दाम्योन्यमकिञ्चनो भवतु ते स्थायत्रिया व्रज्यवान् ।

संत्यायां यदि ते पणैश्च नयमिः केन्द्रत्रिकोणस्थिता

श्वैरुत्तावुदीर्यते नवतिभिस्ते तु प्रसृज्य सिद्धः ॥

मितम्वस्थितयो यदा नहुशतैश्चस्वभावस्थिता

साहसैरप्युतामिथोपि मिलितास्त्रैव लक्षधियाः ।

अन्योन्योच्चसुहृन्निमप्रबलिनः कोट्यादिभिः संख्यया

नायेतैव स मृतले खलु पुमान् योगैश्च सर्वोन्नतैः ॥

घनेशः पापी चेद्भवति हि यदा तस्य तु दशा

तदा राहुर्कार्कशितितनयमुक्तौ घनपतिः ।

निरोधः पापेनाप्युत घनपतिस्त्योपि सहितो

घने वा पापी स्वादतुल्यनिरोधोर्ध्वविहिनिः ॥

(2) जात ३१६

लघेश्वरस्यांशपतित्यराशिनायस्थितांशाधिपतौ ब्रह्मण्ये ।

वैशेषिकांशे यदि तुल्यभागे घनाधिपे स्वर्ध्वतां वरोऽस्ती ॥

लग्नेश्वरेण सहिते घनराशिनाये केन्द्रस्थिते परमदुष्टनवांशके च ।

वैशेषिकांशक्युते शुभदृष्टियुक्ते योगे बहुत्वघनलाभमिहाहुरार्याः ॥

वित्तेश्वरेण सहिते भवराशिनाये कर्माधिपत्पनत्रभागपददृष्टियुक्ते ।

वैशेषिकांशक्युते परमोच्चभागे योगे बहुत्वघनलाभमिहाहुरार्याः ॥

कर्माधिपेन सहिते घनराशिनाये लग्नेश्वरस्थितनवांशपतीश्वरेण ।

दृष्टे बहुद्वयगते शुभदृष्टियोगे जातो बहुत्वघनलाभमुपैति बाल्ये ॥

लग्नायलाभपदने शुभसेवरेन्द्रे व्योम्ने सुहृत्स्वगृहगेत्रे वैशेषिकांशे ।

सुदांशगे घनपतित्यनवांशनाये दृष्टे बहुत्वघनलाभमुपैति बाल्ये ॥

लग्नेश्वर घनगते घनपस्तु लाभे लाभेश्वरे घनगते बलपूर्णयुक्ते ।

स्वोद्यत्यमित्रमत्तने शुभमंयुते वा जातः स्ववीर्यघनमेति बहुप्रकारैः ॥

सर्वग्रहेष्वेतिबन्धी यदि लग्ननायः केन्द्रस्थितस्त्रिंशदशपूजिततंस्युत्तम ।

वैशेषिकांशक्युते घनराशिनाये वित्तं स्ववीर्यवन्तोर्जितमाहुरार्याः ॥

लग्नेशान्त्युतनवांशपतित्यराशिनायो बलेन सहितो घनपस्तु मित्रः ।

केन्द्रनिकोणसहिते स्वगृहेयस्यपि जातः स्ववीर्यघनमेति बहुप्रकारैः ॥

घनोपपातः प्रथमोर्ध्वदर्शी ग्रहो द्वितीयो घनपस्तृतीयः ।

तत्पार्श्वमुक्तौ घनलाभमेति क्रमेण तत्कारकवर्गमूलात् ॥ ५१ ॥

Sloka 51. Note first the planet occupying the 2nd bhava; next, the planet aspecting that bhava; thirdly,

the planet owning it. In the ripening of the dasas of these planets will the person concerned get his wealth through a source indicated by the Varga attained by the धनकारक (Dhanakaraka).

धनस्ये यदि लग्ने निधिमान् बलसंयुते ।
दुर्बले पापसंयुक्ते वंचनादिफलं वदेत् ॥ ५२ ॥

Sloka 52. When the lord of the Lagna occupies the 2nd bhava in strength, the person born will possess a treasure. If the planet in question be weak and associated with a malefic planet, the person concerned will suffer the consequence of deception or other trick practised upon him.

धनस्थितः पापदशा समेतः सपत्नीचारककरामित्तः ।

तत्पाकशुक्ती धननाशमाहुः स गोचरे दृष्टबलान्वितो वा ॥ ५३ ॥

Sloka 53. When the planet occupying the 2nd bhava is aspected by a malefic planet and is unfriendly to the lord of that bhava or in depression or eclipsed by the Sun's rays, the person born will suffer pecuniary loss in the ripening of the dasa of that planet. The same thing happens when the planet in question in its progress through the zodiac becomes powerful for evil.

कुटुम्बभाषे बहुखेटयुक्ते धनप्रदव्योमचरे बलात्पे ।

सतुल्लमित्रस्वशृङ्गोपगे वा धनं समेत्यामरणान्तमाहुः ॥ ५४ ॥

Sloka 54. When the 2nd bhava is occupied by many (benefic) planets and the धनकारक (Dhanakaraka) is possessed of strength or occupies its exaltation, a friendly sign or its own house, the person born, say the astrologers, will be getting wealth till the moment of his death.

NOTES.

धनप्रद (Dhanaprada) may also mean the lord of the 2nd bhava.

विचार्यीशे सौदरेणेन युक्ते लग्नस्थे च ब्राह्मविचं समेति ।

मातृस्थानस्वामिना मातृविचं यद्भावेनान्विते तद्धनं स्यात् ५५

Sloka 55. When the lord of the 2nd bhava is in the Lagna associated with the lord of the 3rd, the person born will get wealth acquired by a brother. If the lord of the 4th bhava take the place of the lord of the 3rd bhava in the above, the person concerned will inherit property from his mother. Generally, wealth comes in connection with that bhava whereof the lord occupies the Lagna in conjunction with the lord of wealth.

विचार्यीशे लग्ने लग्नाथे वित्तस्थानेऽप्यज्ञतो वित्तमेव ।

यद्भावेऽप्यी लग्नचित्तेश्वरी चेत् तन्मूला तु द्रव्यवित्तिर्नराणां ५६

Sloka 56. When the lord of wealth occupies the Lagna and the lord of that bhava occupies the 2nd, wealth comes to the person born without any effort at all. Whatever bhava the lords of the 1st and 2nd bhavas may together occupy, it is through that bhava that acquisition of wealth on the part of men usually takes place.

चन्द्रः कुटुम्बभवने शुकेण निरीक्षितः प्रदाता च ।

सौम्ये शुभसंरुढे स एव धनवान् सदा ज्ञेयः ॥ ५७ ॥

Sloka 57. When the Moon occupying the 2nd bhava is aspected by Venus, the person born will be munificent. If Mercury in the 2nd bhava be aspected by a benefic planet, he will have, be it remembered, wealth at his command at all times.

अर्थाधीशो यत्र संस्थो नराणां तस्मिन् काले तत्र वृद्धिविशेषाद् ।
तद्भागे च द्रव्यलभं करोति वक्रोऽसौ चेदिष्टु सर्वार्थसिद्धिः ॥५८॥

Sloka 58. Note in what quarter the lord of the 2nd bhava is; it is in that quarter chiefly that men will find their prosperity during the dasa period of the lord of the 2nd bhava: for when moving ordinarily the planet leads to the acquisition of wealth in the region indicated. If it be retrograde at the time of birth, there will be acquisition of every valuable thing in all quarters.

धनेशे लाभसंयुक्ते लाभेशे वनलामगे ।

तावुमौ केन्द्रगौ पापि धनवान् ख्यातिमान् भवेत् ॥ ५९ ॥

Sloka 59. If the lord of the 2nd bhava be in the 11th and the lord of the 11th be in the 2nd or the 11th, or if the lords of the 2nd and the 11th bhavas from the Lagna occupy a Kendra, the person born will be wealthy and renowned.

सौमनासक

वननाथे गते लाभे लाभस्वामी वनस्थितः ।

तमेव शुभसेनाद्य गतास्ते वनवान्भवाः ॥

धनेशे व्ययपट्टस्थे व्ययेक्षे विचनेऽथवा ।

लाभेशे रिपुर्गन्धस्थे व्यये वा धननाशनम् ॥ ६० ॥

Sloka 60. If the lord of the 2nd bhava be in the 12th or the 6th, or the lord of the 12th in the 2nd, and the planet owning the 11th occupy the 6th, the 8th or the 12th, the effect will be loss of wealth.

व्ययमायगते जीवे विचने वलवर्जिते ।

शुभैरनीक्षिते लभे विचनार्थं वदेद्भुधः ॥ ६१ ॥

Sloka 61. When Jupiter is in the 12th bhava and the lord of the 2nd bhava is without strength and the Lagna is not aspected by benefic planets, the astrologer should predict loss of wealth.

रुपेक्षे घनराशिले घनेशे लाभराशिगे ।

लाभेशे वा विलग्रस्ये निष्पादिघनमामुयात् ॥ ६२ ॥

Sloka 62. If the lord of the Lagna occupy the 2nd bhava and the lord of the latter occupy the 11th or the lord of the 11th occupy the 1st, the person born will get treasure or other valuable property.

NOTES.

लाभेशे वा विलग्रस्ये is another reading.

लगापभनभाग्येशाः परमोष्ठांशसंप्रुताः ।

वैशेषिकांशगा वास्यि तदा कोटीशरो भवेत् ॥ ६३ ॥

Sloka 63. When the lords of the 1st, 11th, 2nd and the 9th bhavas have attained their highest exaltation Navamsa, or Vaiseshikamsas (*vide Adhyaya I. sl. 44-47*), the person born will be lord of a crore or crores.

Cf. नवार्जविभासणि

लगाशनापभाग्येशाः परमोष्ठांशसंप्रुताः ।

वैशेषिकांशे लाभेशे तदा कोटीशरो भवेत् ॥

दिनेश्वरकरचलने घनेशे नीचराशिगे ।

पापपट्यंशसंप्रुक्ते ऋणग्रस्तो भवेन्नरः ॥ ६४ ॥

Sloka 64. When the lord of the 2nd bhava is eclipsed by the Sun's rays and in depression and in a malefic 60th portion of a sign, the person born will become plunged in debt.

NOTES.

For the same effect the following yoga: quoted in ज्ञानकरत्न.

पापे घने लग्नपतौ व्यये तु कर्मायसौ सूर्ययुतौ तु नीचे ।
अलग्नतौ वा शुभकर्मभेदौ ऋणादिभिर्मैखनसोत्र जातः ॥

शुकेन्दुनयनाधीशैरेकस्थैस्तु निशान्धकः ।
सूर्यशुक्रविलभेदौ रश्मिर्मध्यलोचनः ॥ ६५ ॥

Sloka 65. A person becomes night-blind when Venus, the Moon and the lord of the 2nd bhava are together in one bhava. When the Sun, Venus and the lord of the 1st bhava are invisible (being in that portion of the zodiac which comprises the bhavas from 2 to 7, both inclusive), the person concerned will have eyes of medium visual power.

NOTES.

This (एक in एकस्थे) in the light of Sloka 59 of Adhyaya 6 should be taken to refer to the 1st bhava or the Lagna.

अ. जलशालाया

शुक्रः सैन्दुरलङ्कृतो ननुपि निशि नरः प्राप्नुयादन्धकल्पं
जन्मान्धः सार्कशुक्रलज्जुमवधपतिः स्वात्तदर्शी मधुव्यः ॥

Also

शुभ्रन्धुभ्यां संयुते नेत्रनाभे निश्यन्धः स्वात्पापदष्टे शुभैर्न ।
शुक्रार्की वा लग्नपेनेव शुकं पाताले वा रन्ध्रये मध्यदृक् स्वात् ॥

विलग्नवितास्ततःशुक्तेषा रिपुष्यचिह्नैर्गृहीतयाताः ।
विलग्नसंबन्धकरः सितश्रेष्ठिलोचनाभावमुपैति जातः ॥ ६६ ॥

Sloka 66. If the lords of the 1st, 2nd, 7th, 9th and the 6th bhavas occupy the 6th, 12th and the 8th, and if Venus be associated with the Lagna, the person born will be blind.

NOTES.

Some books read सुक्तेषाः

This sloka appears in जलशाला with a different reading for the 3rd pad (इति), विद्वत्कर्मान्धगर्भसिद्धिं वा

सितः सुतारीश्रुतो विलम्बे नरेशकोपाज्ञयनप्रमादः ।

घनेशमौमौ यदि लग्नयातौ कर्णस्य रोमं कथयन्ति तद्गताः ६७

Sloka 67. When Venus occupies the Lagna in conjunction with the lord of the 5th and the 6th bhavas, the person born will run the risk of losing his eyes in consequence of the displeasure of his sovereign. When the lord of the 2nd bhava and Mars are in the Lagna, professors of astrology declare the effect to be ear-ache.

अ. , जलकदम्ब

राजारिनायौ सहिते क्लिप्ते कुजेन दृष्टे हि विलम्बनाथे ।

तथैव भौमेन निरीक्षितौ चेज्जगलकोपाज्ञयनस्य नाशः ॥

शुन्यारयोगे शुलिकेन युक्ते नेत्रेश्वरे तत्र तु नेत्ररोगः ।

नेत्रे यदा पापबहुत्वयोगे यमेन दृष्टे सति रुग्णनेत्रः ॥ ६८ ॥

Sloka 68. When Saturn and Mars are together in the 2nd bhava which is occupied by its lord in conjunction with मण्डि (Mandi), the effect will be eye-disease. If there be several malefic planets in the 2nd bhava and Saturn aspect the same, the person born will have diseased eyes (will be blear-eyed).

NOTES.

This sloka appears both in जलकदम्ब and स्वर्णचिन्तामणि. A reference to these two works enables us to get at the antecedent of ६८ in the above sloka as referring to the 2nd bhava.

नेत्रेश्वरे शुभयुते शुभदृष्टियुतेऽथवा ।

शुभांशकक्षिते वाऽपि शुभदृक् स नरो भवेत् ॥ ६९ ॥

Sloka 69. When the lord of the 2nd bhava is associated with or aspected by benefic planets or occupies a Navamsa owned by them, the person born will have fine eyes.

cf. जातकरल

लघाधिपे सौम्यहोनेन युक्ते बलान्विते कसकस्तेजरेन्द्रे ।

नेत्रे शुभे तद्भवनेश्वरो वा सौम्यान्वितः सौम्यदृशा समेतः ॥

जातोऽसौ सुमुखः शुभे घनगते तुङ्गादिवर्गान्विते

तद्भावे यदि सौम्यवर्गसहिते वाक्सिद्धिमेति ध्रुवम् ।

आज्यस्पर्शमुपैति वित्तगृहमे भौमे दिनेशेक्षिते

जातः कोद्रवमुखपञ्चक घनगते राहौ च पापेक्षिते ॥ ७० ॥

Sloka 70. When a benefic planet is in the 2nd bhava occupying its exaltation and other benefic vargas, the person born will be fair-faced. If the 2nd bhava consist of the vargas of an auspicious planet, he will without doubt acquire the faculty of speaking well. If Mars aspected by the Sun occupy the धनभाव (Dhana bhava), the person gets आज्यस्पर्श (Agyasparsha). If Rahu aspected by a malefic planet occupy the 2nd bhava, he will have to subsist chiefly on the coarse grain called कोद्रव (Kodrava).

NOTES.

This sloka appears to have been patched up out of two slokas from जातकरल. The following is the latter half for the first two lines.

वागीशे बलसंयुते शुभयुते स्त्रोत्रादिवर्मस्थिते

देवेदधे बलसंयुते शुभयुते वाक्सिद्धिमेति ध्रुवम् ॥

cf. सर्वार्थितन्त्रागणि

मन्दात्मजेन सहिते यदि भूमिपुत्रे वितेज्ज्वां निघनराशिमुपागते वा ।

तेनैव वीक्षितयुते घनपावनपेष त्वान्यस्तृक्षादि नियते प्रादन्ति तन्मूत्राः ॥

आज्यस्पर्श is said to be a kind of Prayaschitta.

लघास्तार्थाष्टमस्यैर्ज्जे भौमे वान्यतरेक्षिते ।

आज्यस्पर्शोऽग्निगीतिर्वा संभवन्ति मघरिकाः ॥ ७१ ॥

Sloka 71. When one of the two planets—the Sun or Mars,—occupy the Lagna, the 7th, the 2nd or the 8th and is aspected by the other, आज्यस्पर्श (Ajyaspara) or risk of fire or small-pox may happen.

NOTES.

Compare the following two lines from आतकल which constitute the latter half of the last two lines of the previous sloka,

उभ्रात्कामघनाष्टराशिषु कुजे सूर्येऽथवा तद्भवेत्
आज्यस्पर्शमथान्निभीतिरथवा स्फोटविभिः पीडनम् ॥

Also

विलम्बतप्ताष्टमवित्तराशौ दिनेशयुक्ते क्षितिसुप्तयुक्ते ।
मौमेन वा वातरनाथदृष्टे स्फोटान्निभीतिं प्रवदद्गुणाङ्गा ॥

पापैर्युक्ते मुखस्थाने दुर्मुखः पापवीक्षिते ।
क्रोधाननो नरः पापी तदीदे गुलिकान्विते ॥ ७२ ॥

Sloka 72. When the 2nd bhava is occupied by malefic planets, the person born will be ugly-faced or foul-mouthed. If the bhava be aspected by a malefic planet, he will be fretful; if the lord of that bhava be associated with Gulika, he will be wicked.

प्रफुल्लवदनः श्रीमान् केन्द्रे मुखपथी यदा ।
सौख्यसमिन्नवर्गस्य सुमुखः शुभवीक्षिते ॥ ७३ ॥

Sloka 73. When the lord of the 2nd bhava occupies a Kendra, the person born will have a beaming face and be fortunate. If the planet be in its exaltation, in its own or a friendly varga and aspected by a benefic planet, the person will be fair-faced.

वाग्भावेन राहुयुक्ते च दुःख्ये राहुक्रान्तस्थाननाथान्विते च ।
पाके भुक्ता तस्य दन्तामयः स्यात् जिह्वारोगं चारकाद्यनुभुक्ता ७४

Sloka 74. When the lord of the 2nd bhava associated with Rahu occupies a दुःस्थान (Dusthāna) and is in conjunction with the lord of the Rasi occupied by Rahu, the person born will have tooth disease in the ripening of the dasa of the lord of the 2nd bhava and in the sub-period belonging to that planet, and a tongue malady in the sub-period of Mercury.

अ. वातकण्ठ

वाग्भाषणे पट्टगते सरादौ राहुस्थिताक्षाधिपतंयुते वा ।

दन्तादिरोगः पतने च तेषां भुक्तौ गयोर्वा प्रवदन्ति तज्ज्ञाः ॥

राहुद्वितीयगृहपौ सहजेशयुक्तौ

जातः समेति गलरोगमतीव कष्टम् ।

दारिद्र्यदौ रविशनी धनराशियासी

मौमार्कजौ सफलरोगकरौ भवेताम् ॥ ७५ ॥

Sloka 75. If Rahu and the lord of the 2nd bhava be in conjunction with the lord of the 3rd bhava, the person born will become liable to a throat disease of a severe type. The Sun and Saturn in the 2nd bhava engender poverty. Mars and Saturn in the same bhava produce every kind of disease.

वाग्भाषेशे शुरुयुते नाशस्थे मूकता भवेत् ।

दोषकृच्च तु सर्वत्र खोचस्पर्धगतो ग्रहः ॥ ७६ ॥

Sloka 76. When the lord of the 2nd bhava is in the 8th place therefrom in conjunction with Jupiter, dumbness will be the consequence. In every case in which a planet is in exaltation or in its own house, it does not produce the evil referred to above.

NOTES.

Compare with this the first half of sloka 79 *infra*.

यागीशबुधजीवेषु निर्विद्यो नाशयेत् च ।

केन्द्रेषु ते त्रिकोणे वा खर्षे वा विद्यमानितः ॥ ७७ ॥

Sloka 77. If the lord of the 2nd bhava, Mercury and Jupiter occupy the 8th bhava from it, the person born will be destitute of learning. If they be in a Kendra, Trikona or in a dwakshetra, he will have acquaintance with some branch of knowledge.

द्वितीये दुर्बले सौम्ये इन्द्रयुद्धतो मरेत् ।

जीवार्थेनौ दुर्बलौ वा पवनव्याधिमात्रः ॥ ७८ ॥

Sloka 78. If Mercury be weak in the 2nd bhava, the person born will be killed in a duel. If Jupiter and the lord of the 2nd bhava be weak in the 2nd bhava, the person concerned will have wind disease.

वाक्स्थानपे देवपुरोहितेन युक्ते यदा नाशगते तु सूकः ।

वाक्स्थानपे सौम्ययुते त्रिकोणे केन्द्रस्थिते वा शुभदे च वाग्मी ॥

Sloka 79. When the lord of the 2nd bhava occupies the 8th place from it in conjunction with Jupiter, the person born will be a mute. A person would be eloquent when the lord of the 2nd bhava, occupies a Trikona or Kendra from it in conjunction with a benefic planet and is also itself benefic.

यागीशस्वांशपे सौम्ये खोत्रे वा शुभवीथिते ।

पारावतांशके वाऽपि वाग्मी षड्वतरो मरेत् ॥ ८० ॥

Sloka 80. When the planet owning the Navamsa occupied by the lord of the 2nd bhava is benefic and is in its exaltation or aspected by a benefic planet or is in a पारावतान (Paravathamaa), the person born will be eloquent and clever.

केन्द्रत्रिकोणमे जीवे शुके खोद्यं गते यदि ।

वाग्मावपेन्दुपुत्रे वा गणितज्ञो भवेन्नरः ॥ ८१ ॥

Sloka 81. A person will become a mathematician when Jupiter is in a Kendra or Trikona, and when Mercury owning the 2nd bhava or Venus is in exaltation.

गणितज्ञो भवेज्जातो वाग्मावे भूमिनन्दने ।

ससौम्ये बुधसंष्टे केन्द्रे वा सोमनन्दने ॥ ८२ ॥

Sloka 82. A person becomes a mathematician when Mars is in the 2nd bhava in conjunction with a benefic planet and Mercury aspects the same or occupies a Kendra.

वाग्मावपे वयौ मीमे गुरुशुक्रनिरीक्षिते ।

पारावर्ताशके प्रापि तर्कशुक्तिपरायणः ॥ ८३ ॥

Sloka 83. When the Sun or Mars being the lord of the 2nd bhava is aspected by Jupiter and Venus or has attained the पारावर्ता (Paravathamsa), the person born will be devoted to the science of argumentation.

संपूर्णबलसंयुक्ते गुरौ तद्भवनेश्वरे ।

दिनेशशुभसंष्टे शान्दिकोयं भवेन्नरः ॥ ८४ ॥

Sloka 84. When Jupiter in full strength is the lord of the 2nd bhava and is aspected by the Sun and Venus, the person born will become a grammarian.

अ. जलकरस

गुरौ वनस्थे बलपूर्णशुक्ते शुकेण सूर्येण च दृष्टियुक्ते ।

शुके धने खोद्यगतेऽप्यपि जातो नरः शब्दविशेषज्ञात् ॥

वेदान्तपरिशीलः स्यात् केन्द्रकोणे गुरौ यदि ।

बुधेन भृगुणा दृष्टे शनी पारावर्ताशके ॥ ८५ ॥

Sloka 85. A person will be devoted to Ontology when Jupiter occupying a Kendra or Trikona is aspected by Mercury and Venus, and Saturn in a Paravathamsa (Paravathamsa).

भा. त. श. ७

धने बुधे स्वोच्चगते शनिस्तु पारावतस्थे मृगुस्तमांशे ।

शुरी भृगौ वा तनुभावशुके वेदान्तविज्ञानपरावगः स्यात् ॥

पदशास्त्रबद्धमः केन्द्रे जीवे दानवपूजिते ।

सिंहासने गोपुरांशे धाम्मावस्थांशुषे बुधे ॥ ८६ ॥

Sloka 86. A person becomes a proficient in the six sciences when Jupiter is in a Kendra, Venus has attained a Simhasanam (Simhasanamamsa) and Mercury, owning the Navamsa occupied by the planet in the 2nd bhava, is in a Gopuramsa (Gopuramsa).

अ. ज. प. श. ७

पदशास्त्रवित्केन्द्रगतेऽप्य जीवे शुके च धाम्मावगते बुधे च ॥

उपजीव्य नरं सर्वे तदीशे गोपुरांशुके ।

वर्धन्ते मुदितास्तस्य भृगौ पारावतांशुके ॥ ८७ ॥

Sloka 87. When the lord of the 2nd bhava has attained a Gopuramsa and Venus a Paravathamsa, the person born will have all his people living under his protection and prospering happily.

नास्ति चेद्राजयोगं तु पुरस्तस्य नरं जनाः ॥ ८८ ॥

Sloka 88. The latter half of this sloka is missing in all the manuscripts available and the sloka cannot therefore be made out.

जापाकुडुम्बमृदपी सितपापयुक्ती

दुःस्त्री च तत्समकलत्रहरी भवेताम् ।

विद्याधिपे यत्नवति सरराशिपे वा

तुल्लादिगे यदि समेति कलत्रमेकम् ॥ ८९ ॥

Sloka 89. The lords of the 7th and the 2nd bhavas if associated with Venus or malefic planets and badly placed, will cause the loss of one or more wives according as one or more planets are in conjunction with them in the दुःस्थान (Dusthahana). But if the lord of the 2nd or the 7th bhava be strong occupying its exaltation and other benefic Vargas, only one wife will fall to the lot of the person concerned.

भुक्तिस्थानपती सितेन्दुसहिते लग्नादिकेन्द्रस्थिते
 रौप्ये पात्रं भुपेति काञ्चनमयं जीवेन्दुशुक्रान्विते ।
 भुक्तिस्थानपदेहपौ शनिपुत्री लोहादिपात्रं च देह
 भौमे पापनिरीक्षिते धनमते जातः कदम्बादिभुक् ॥ ९० ॥

Sloka 90. If the lord of the 2nd bhava occupy the Lagna or other Kendra in conjunction with Venus and the Moon, the person born will have a silver plate to eat out of. If the lord of the भुक्तिस्थान (Bhukthisthana) in the above circumstances be in conjunction with Jupiter, the Moon and Venus, the eating plate will be of gold. If the lords of the Lagna and the 2nd bhava be in conjunction with Saturn, the astrologer may declare the plate to be of iron or other less costly metal. If Mars aspected by an evil planet occupy the 2nd bhava the person born will have to subsist on bad or unwholesome food.

NOTES.

This as well as the next sloka are found in अ१५२९.

ब्रह्मशूनी भुक्तिपती सपापे दावाग्निदण्डायुधकालमारे ।
 नीचांशके पापनिरीक्षिते च शुभेर्न दोषः ग्रहितेक्षिते च ॥ ९१ ॥

Sloka 91. When the lord of the 2nd bhava associated with a malefic planet is in the 60th portions

(Shashtyamsa) termed दावाग्नि (Davagni) दण्डायुध (Dandayudha) or काल (Kala) and in a depression Navamsa and aspected also by a malefic planet, the person born will be a glutton. If the planet owning the 2nd bhava be conjoined with or aspected by benefic planets, the evil mentioned above will not follow.

भुक्तिस्थाने शुभयुते तदीये शुभसंयुते ।

शुभग्रहेण संदृष्टे सुखभुक् स नरो भवेत् ॥ ९२ ॥

Stoka 92. If a benefic planet occupy the 2nd bhava and the lord thereof be in conjunction with a benefic planet and if the bhava or the lord of the same or both be aspected by a benefic planet, the person born will eat agreeable meals.

पराश्रयुष् तदीयेऽपि नीचशत्रुसमन्विते ।

नीचस्वेचरसंदृष्टे तदूपणपरायणः ॥ ९३ ॥

Stoka 93. When the lord of the 2nd bhava is in depression or in conjunction with an inimical planet and aspected by a planet in depression, the person born will eat meals supplied by another, reviling them at the same time.

कालोचितशुनी भुक्तिनाथे लग्नेशवीक्षिते ।

पापग्रहेण संदृष्टे नीचांशादिशुते न तु ॥ ९४ ॥

Stoka 94. If the lord of the भुक्तिनाथ (Bhuktibhava) be aspected by the lord of the Lagna, the person born will eat timely meals but this will not be the case if the भुक्तिनाथ (Bhuktinatha) be in a depression Navamsa and aspected by a malefic planet.

स्वपाशी रुचिकामः स्वाद् भुक्तिनाथे शुभे मृदे ।

स्वोपे शुभेन संदृष्टे मृदंशादिसमन्विते ॥ ९५ ॥

जातकपारिजाते द्वादशोऽध्यायः

॥ तृतीयचतुर्थभावफलानि ॥

Adhyaya XII.

THE EFFECTS OF THE 3RD AND THE 4TH BHAVAS.

॥ अथ तृतीयभावफलम् ॥

ज्येष्ठानुजस्थितिपराक्रमसाहसानि

कण्ठस्वरश्रुतिवराभरणांशुकानि ।

धैर्यं च धीर्यपलमूलफलाशनानि

पक्ष्मे तृतीयमथनात् क्रमशोऽस्तितानि ॥ १ ॥

Sloka 1. I am going to treat of the following which are deducible from the 3rd bhava in the order of their enumeration: The welfare of the elder and younger brothers, enterprise, daring, voice, tone, ear, select ornaments, articles of apparel, steadiness, valour, strength, edible roots and fruits.

मानकभरण

सहोदराणामथ द्विकराणां पराक्रमानां पुत्रीविनां च ।

विचारणां जातकशास्त्रविज्ञित्तृतीयभावे नियमेन वाच्या ॥

जातकशस्त्र

तृतीयराशेः सहजाभिर्वृद्धिं भर्त्यं मूलं चापि धृग्व्यकर्णम् ।

सहोदराणां क्रमशस्तु सत्यं मुक्तौ विजोपादपि मूलकादीन् ॥

आवृत्तानं तृतीयं च नवैकादशसप्तमम् ।

तत्तदीयदद्यातां च आवृत्तामो भवेच्छृणाम् ॥ २ ॥

Sloka 95. A person will eat sparingly and be fond of palatable food when the भुक्तिनाथ (Bhukthinatha) is in an auspicious house in exaltation, aspected by a benefic planet and occupies a benefic पश्येन (Shashtyamsa) such as is termed मृदु (Mridu)

मुक्तीधरे केन्द्रगतं बलाढ्ये स्थोचस्थिते वा ग्रहवीक्षिते वा ।

शुभग्रहाः केन्द्रगतास्य सर्वे जातस्तु मुक्तेऽन्नमतीव सूक्ष्मम् ॥

भुक्तिस्थानाधिपे मन्दे तदीक्षे वाऽऽर्किसंयुते ।

नचिर्ज्वलन्नुना दृष्टे ब्राह्मणोऽसततं नरः ॥ ९६ ॥

Sloka 96. When the lord of the 2nd bhava is Saturn or in conjunction with Saturn, or is aspected in depression by Saturn, the person born will be continually eating in Sraddhas.

सिंहासनाधिपे यदि देवपूज्ये शुके यदा गोपुरमागच्छते ।

ऐरावताधिपे धनपे बलाढ्ये जातस्त्वसंख्याश्रितरक्षकः स्यात् ९७

॥ इति जातकपारिजाते एकादशोऽध्यायः ॥

Sloka 97. When Jupiter is in a सिंहासनांश (Simhasanamasa), Venus in a गोपुरांश (Gopuramsa) and the lord of the 2nd bhava being possessed of strength occupies an ऐरावतांश (Iravathamasa), the person born will maintain an untold number of dependents.

NOTES.

This sloka is also in जातकरव.

End of the 11th Adhyaya.

सोदरेशकुञ्जौ नाशं गतौ चेत्सोदरश्वयः ।

पापार्धगौ पापसमागौ वा आतृप्तुत्पाद्य नाशदौ ॥ ६ ॥

Sloka 6. If the lord of the 3rd bhava and Mars occupy the 8th, there will be loss of brothers. If the two planets be in a malefic sign or in conjunction with a malefic planet, they will bring brothers into existence and take them away.

आतृप्तुत्पाद्य

नाशस्थितौ सोदरनागमीयौ पापेक्षितौ सोदरनाशमाहुः ।

पापार्धगौ पापसमागौ वा आतृप्तुत्पाद्य विनाशहेतुः ॥

नीचार्धगौ सोदरकारकेषु नीचाश्वगौ पापसमागमौ वा ।

क्रूरादिपष्ठयुगगतौ तदानीं आतृन् समुत्पाद्य विनाशहेतुः ॥ ७ ॥

Sloka 7. If the lord of the 3rd bhava and its Karaka (Karakas i.e. Mars; vide Adhyaya II. sl. 51) occupy their depression signs or depression Navamsas, or be in conjunction with malefic planets or in malefic 60th portions पष्ठयुग (Shashityamsa) of a sign such as क्रूर (Krura) and others, their influence will be to bring brothers into the world and to remove them thence prematurely.

NOTES.

The first श्लोक reads thus in वाचस्पत्ये.

नीचस्थगौ सोदरकारकाख्यौ.

पठ्यमाणस्य

तृतीयपक्षिमक्षलौ सगृहसुदृढगेहागमौ

मित्रो भवति मित्रगौ शुभश्रुतौ शुभप्रेक्षितौ ।

सुनीर्यपूतिविक्रमं प्रमूलसङ्कुणैर्मिश्रितः

शुभेन दलमन्यथा कथ्यति नीचपापान्विते ॥

Sloka 2. The place where a brother can be looked for is the 3rd, the 9th, the 11th or the 7th bhava from the Lagna. In the dasa period of the lord of any one of the several bhavas named, men may have an acquisition in the form of a brother.

आप्तुस्यानेकतद्वाशितद्वावस्थधुचारिणाम् ।

मध्ये बलसमेतस्य दशा सोदरवृद्धिदा ॥ ३ ॥

Sloka 3 Find which of these three is strongest : viz. (1) the lord of the 3rd bhava ; (2) the lord owning the Rasi occupied by the same ; (3) the planet occupying the 3rd bhava. The dasa of the strongest of these planets will lead to the increase of brothers.

मीमे बलविहीने चेदीर्यापुर्भातुगे भवेत् ।

विलग्नो बली यस्य कारकः स प्रभुः स्मृतः ॥ ४ ॥

Sloka 4. If Mars occupying the 3rd bhava be without strength, the person will have long life. If the कारक (Karaka) of the भ्रातृभाव (Bratrubhava) i.e. Mars be in the Lagna, the person will be powerful.

जन्मकाले शुणी प्राणी कारको यः समृद्धिदत् ।

क्षयकारी विपत्सौ वा भावपौऽपि बलाधिकः ॥ ५ ॥

Sloka 5. The कारक (Karaka) of the 3rd bhava that is strong and at an advantageous position at the time of a person's birth, produces prosperity. The lord of the 3rd bhava even when endowed with strength leads to decay when in the 10th place from the Lagna.

NOTES.

It will be observed that the latter half of this sloka is merely an illustration of the general principle enunciated in XI—4, 8 and 15 *supra*.

सोदरेशकुञ्जौ नाशं गतौ चेत्सोदरस्यः ।

पापक्षणी सपापौ वा भ्रातृनुत्पाद्य नाशदौ ॥ ६ ॥

Sloka 6. If the lord of the 3rd bhava and Mars occupy the 8th, there will be loss of brothers. If the two planets be in a malefic sign or in conjunction with a malefic planet, they will bring brothers into existence and take them away.

जातकरस

नाशस्त्रिणी सोदरनापमौपौ पापेस्त्रिणी सोदरनाशमाहुः ।

पापक्षणी पापसमागमौ वा भ्रातृनुत्पत्त्याय विनाशहेतुः ॥

नीचक्षणी सोदरकारकेणौ नीचक्षणी पापसमागमौ वा ।

क्रूरादिपद्मयुगलौ तदानीं भ्रातृन् समुत्पाद्य विनाशहेतुः ॥ ७ ॥

Sloka 7. If the lord of the 3rd bhava and its Karaka (Karaka i.e. Mars; vide Adhyaya II. sl. 51) occupy their depression signs or depression Navamsas, or be in conjunction with malefic planets or in malefic 60th portions पञ्चश (Shashtyamsa) of a sign such as क्रूर (Krura) and others, their influence will be to bring brothers into the world and to remove them thence prematurely.

NOTES.

The first var reads thus in ब्राह्मोत्पत्त्या.

नीचक्षणी सोदरकारकेण्यौ.

उत्पत्त्याय

तृतीयपतिमङ्गलौ स्वपुत्रद्वन्द्वेहागमौ

विधौ मयति मिलौ शुभयुतौ शुभपेशिनी ।

सुवीर्यवृत्तिविक्रमं प्रमुखतदुणेर्विधितः

शुभेन दृष्टमन्यथा फलति मीनपापान्ति ॥

Sloka 2. The place where a brother can be looked for is the 3rd, the 9th, the 11th or the 7th bhava from the Lagna. In the dasa period of the lord of any one of the several bhavas named, men may have an acquisition in the form of a brother.

आवृत्त्यनेनतद्राशितद्वावत्युचारिणाम् ।

मध्ये पलसमेतस्य दशा सोदरवृद्धिदा ॥ ३ ॥

Sloka 3 Find which of these three is strongest : viz. (1) the lord of the 3rd bhava ; (2) the lord owning the Rasi occupied by the same ; (3) the planet occupying the 3rd bhava. The dasa of the strongest of these planets will lead to the increase of brothers.

मीमे पलविहानि चेदीर्घावुर्भ्रातृमे भवेत् ।

विलम्बो बली यस्य कारकः स प्रभुः स्मृतः ॥ ४ ॥

Sloka 4. If Mars occupying the 3rd bhava be without strength, the person will have long life. If the कारक (Karaka) of the भ्रातृभाव (Bratrubhava) i.e. Mars be in the Lagna, the person will be powerful.

जन्मकाले शुणी प्राणी कारको यः समृद्धिकृत् ।

क्षयकारी वियत्सो वा भावपौत्रपि बलाधिकः ॥ ५ ॥

Sloka 5. The कारक (Karaka) of the 3rd bhava that is strong and at an advantageous position at the time of a person's birth, produces prosperity. The lord of the 3rd bhava even when endowed with strength leads to decay when in the 10th place from the Lagna.

NOTES.

It will be observed that the latter half of this sloka is merely an illustration of the general principle enunciated in XI—4, 8 and 15 *supra*.

born. Saturn in such a position removes the next younger brother; and Mars, if in the same position, does away with all the younger brothers.

NOTES.

This and the next nine slokas are also found in वातवरण.

त्रिकोणकेन्द्रे यदि पापखेदे तृतीयभावादनुजस्य नाशम् ।

शुभोपपाते सहजाभिद्विदिः शुभाशुभं मिश्रफलं वदन्ति ॥११॥

Sloka 11. If a malefic planet occupy a Trikona or a Kendra from the 3rd bhava, the consequence will be the loss of the next younger brother. If a benefic planet occupy such a position, it will redound to the prosperity of the younger brother. If there be a combination of good and bad planets in the positions referred to, the effect will be mixed.

दुःस्थे चन्द्रे सोदरस्वामिपुक्ते जातस्यान्यस्तन्यपनिं वदन्ति ।

मातृग्राहस्थानपी बन्धुपाती नास्ति भ्रातृस्थानद्विदिर्नराणाम् ॥१२॥

Sloka 12. If the Moon in conjunction with the lord of the 3rd bhava occupy a दुःस्थान (Dusthāna), the person born, say the astrologers, will suck the breast of one, not his own mother. When the lords of the 3rd and the 4th bhavas are in the latter, the भ्रातृभाव (Bhrātṛbhava) flourishes not.

भौमान्क्तौ सोदरदौ भवेतामन्यैः समेतौ यदि नानुजः स्यात् ।

सौरस्तृतीयेऽनुजनाशकर्ता विधुंतुदः सोदरद्विद्विहस्त्यात् ॥१३॥

Sloka 13. If the lords of the 3rd and the 4th bhavas be in conjunction with Mars, they lead to the birth of an younger brother; if in conjunction with other planets, there may be no younger brother. Saturn in the 3rd bhava brings about the loss of the next born;

भ्रातुः कारकसौ यदातुनिनदिप्रान्योन्यतुन्नागतौ

दुःस्थाने परिहृतस्तु भवतः प्रख्यातसौभ्रातृकः ।

दुःस्थानेन भवेच्छुभग्रहयुतौ तत्रैव तानल्पमौ

नीचाग्रहसमयगतौ नहितदा स्थायीक्षिप्तधेदुः ॥

अतिक्रूरसमायुक्ते भावे वा कारकेऽपि वा ।

तद्भाष्यनायके वाऽपि चालये सोदरनाशनम् ॥ ८ ॥

Sloka 8. When the 3rd bhava, its कारक (Karaka) or its lord is associated with a very malefic planet, the person born will lose brothers in his early years.

धनेश्वरे नाशगते बलाढ्ये पापान्विते सोदरकारकाख्ये ।

सन्मातृकारग्रहसंयुते च सापरन्मातुः सहजः यदन्ति ॥ ९ ॥

Sloka 9. If the lord of the 2nd bhava be in great strength in the 8th bhava and if the भ्रातृकारक (Bhratru-karaka) be in conjunction with a malefic planet and also with the lord of the 4th place from the 3rd bhava, the person born, say the astrologers, will have brothers from a step mother.

भ्रातृस्थाने यदि शुभयुते सोदराणां भिरायुः

पापक्रान्ते सहजमवने पापदष्टे विनाशम् ।

ज्येष्ठं हन्ति घुमणिरनुजस्यानगः पापदष्टः

सौरस्तस्यानुजमयनिजो हन्ति सर्वान् कनिष्ठान् ॥ १० ॥

Sloka 10. If the 3rd bhava be occupied by benefic planets, the brothers of the person born (say the astrologers) will have long life. If there be malefic planets in the bhava and malefic ones aspect it also, the brothers will die prematurely. The Sun occupying the 3rd bhava and aspected by a malefic planet kills the elder

born. Saturn in such a position removes the next younger brother; and Mars, if in the same position, does away with all the younger brothers.

NOTES.

This and the next nine stoks are also found in ज्ञानरत्न.

त्रिकोणकेन्द्रे यदि पापखेदे द्वतीयमावादनुजस्य नाशम् ।

शुभोपपादे सहजाभिष्टुद्धिः शुभाशुभं मिश्रफलं वदन्ति ॥ ११ ॥

Sloka 11. If a malefic planet occupy a Trikona or a Kendra from the 3rd bhava, the consequence will be the loss of the next younger brother. If a benefic planet occupy such a position, it will redound to the prosperity of the younger brother. If there be a combination of good and bad planets in the positions referred to, the effect will be mixed.

दुःस्थे चन्द्रे सोदरस्वामिपुक्ते जातस्यान्यस्तन्यपानं वदन्ति ।

मातृभ्रातृस्थानयो नन्धुयाती नास्ति भ्रातृस्थानशुद्धिर्नराणाम् ॥ १२ ॥

Sloka 12. If the Moon in conjunction with the lord of the 3rd bhava occupy a दुःस्थान (Dusthiana), the person born, say the astrologers, will suck the breast of one, not his own mother. When the lords of the 3rd and the 4th bhavas are in the latter, the भ्रातृभाव (Bhratru-bhava flourishes not.

भौमान्वितौ सोदरदौ भवेतामन्यैः समेतौ यदि नाजुजः स्यात् ।
सौरस्तृतीयेऽनुजनाशकर्ता विधुंशुदः सोदरशुद्धिकृत्स्यात् ॥ १३ ॥

Sloka 13. If the lords of the 3rd and the 4th bhavas be in conjunction with Mars, they lead to the birth of an younger brother; if in conjunction with other planets, there may be no younger brother. Saturn in the 3rd bhava brings about the loss of the next born;

भ्रातुः कारकसौ यदातुनिनदित्रान्योन्यतुद्रागतौ
 दुःस्थाने परिहृत्यतस्तु भवतः प्रख्यातसौभ्रातृकः ।
 दुःस्थानेन भवेच्छुभ्रग्रहयुतौ तत्रैव जानन्त्यशौ
 नीचग्रहसमयगतौ नहितदा स्वाधीस्तिथेद्वयुः ॥

अतिशूरसमायुक्ते मावे वा कारकेऽपि वा ।
 तद्भावनायके वाऽपि धान्ये सोदरनाशनम् ॥ ८ ॥

Sloka 8. When the 3rd bhava, its कारक (Karaka) or its lord is associated with a very malefic planet, the person born will lose brothers in his early years.

धनेश्वरे नाशगते धलाख्ये पापान्मिमे सोदरकारकाख्ये ।
 तन्मातृकारग्रहसंयुते च सापत्नमातुः सहजा वदन्ति ॥ ९ ॥

Sloka 9. If the lord of the 2nd bhava be in great strength in the 8th bhava and if the मातृकारक (Bhratru-karaka) be in conjunction with a malefic planet and also with the lord of the 4th place from the 3rd bhava, the person born, say the astrologers, will have brothers from a step mother.

भ्रातृस्थाने यदि शुभग्रहे सोदराणां विरागुः
 पापाक्रान्ते सहजमवने पापदृष्टे विनाशम् ।
 ज्येष्ठं हन्ति पुमणिरनुजस्थानगः पापदृष्टः
 सौरस्तस्थानुजमवनिजो हन्ति सर्वान् कनिष्ठान् ॥ १० ॥

Sloka 10. If the 3rd bhava be occupied by benefic planets, the brothers of the person born (say the astrologers) will have long life. If there be malefic planets in the bhava and malefic ones aspect it also, the brothers will die prematurely. The Sun occupying the 3rd bhava and aspected by a malefic planet kills the elder

while Rahu, in the same bhava adds to the prosperity of the brothers that follow.

अदृश्यराशौ यदि वा सपापे बभूवृहस्ये सहजाधिनाथे ।
जातानुजस्योपरि नानुजः स्यात् पुंवर्गगे दृश्यगते तथैव ॥ १४ ॥

Stoka 14. If the lord of the 3rd bhava occupy an invisible sign or be in the 7th bhava in conjunction with a malefic planet, the person born will have one younger brother and no more. The same will be the case if the lord of the भ्रातृभाव (Bhratru-bhava) occupy a male वर्ग (Varga) in a visible sign and be also in conjunction with a malefic planet.

आप्तस्नानपत्नी तु पुंभवनगे तस्यानुजो जायते
शुभर्क्षे यदि मार्गवेण शुक्रिना युक्तेऽथवा वीक्षिते ।
सौम्यर्क्षे शुभलेश्वरेभित्तुते केन्द्रत्रिकोणस्थिते
पञ्चाब्जातसहोदरधिरमुखी दीर्घायुरारोग्यमाप् ॥ १५ ॥

Stoka 15. If the lord of the 3rd bhava be in a male sign (*vide* Adhyaya 1, Sl. 13), the owner of the horoscope will have a younger brother born after him. If the planet in question should be associated with or aspected by Venus and the Moon in an even sign, or if it occupy a Kendra or Trikona identical with an auspicious sign in conjunction with or aspected by a benefic planet, the after-born brother will be long-lived, healthy and continuously happy.

सहोदरस्यानपत्नी तनुस्ये सठग्रपे सोदरनायके वा ।
गर्भोऽभयोऽन्तरमस्य जातस्तृतीयराशौ सपत्नी तथैव ॥ १६ ॥

Stoka 16. If the lord of the 3rd bhava be in the Lagna or in conjunction with its lord, the child born next to the native will be secure from danger. If the

3rd bhava be occupied by its lord, the effect is the same.

लभायसानभवानोपगतग्रहेन्द्र-

संख्यास्तदग्रजजनाः सहजा भवन्ति ।

लग्नात् तृतीयधनयातवियचरेन्द्र-

संख्याजनाः स्युरनुजाः कथयन्ति सज्जाः ॥ १७ ॥

Sloka 17. A person may have as many elder born as there are planets in the 11th and the 12th bhavas from the Lagna taken together. The after-born will be as many as the number of planets in the 3rd and the 2nd bhavas from the Lagna.

भ्रातृस्नानपकारफेनितृयुता वीर्याधिका यद्यदा

तद्यत्तग्रहसंख्ययाऽनुजजनं जातः समेति ध्रुवम् ।

चत्वारौ यदि नीचमूढरिपुणा निग्नन्ति जातानुजान्

ते कुर्वन्ति चिरायुरिष्टमलिनः सर्वानुजानां ग्रहाः ॥ १८ ॥

Sloka 18. The sisters and brothers that a person may have born after him will be as many, at all events, as there are planets in his horoscope conjoined with the lord of the भ्रातृभाव (Bhratrubhava,) its कारक (Karaka), the planet aspecting it and the one occupying it, provided out of these four an account is taken only of those that may predominate in strength. If the four planets already mentioned be depressed, eclipsed or in an inimical sign, their influence will be to do away with every brother or sister as they are born. In case these planets be friendly and possessed of strength, they secure long life to every one of the person's younger brothers and sisters.

भ्रातृस्नानपङ्क्त्यखेटचतुर्थं द्वौ वीर्यवन्तौ यदा

नाशानाशफलप्रदौ समतया वीर्याधिकाभेज्जयः ।

खेदाः स्वल्पसहोदरकथकरा दुःस्थानगा स्त्रीग्रहाः

यद्यल्पानुजवृद्धिदास्तदनुजस्वाम्यंशसंख्यानुजाः ॥ १९ ॥

Sloka 19. If two out of the 4 planets, viz. the भ्रातृकारक (Bhratru-karaka), the lord of the 3rd bhava, the planet aspecting the last-mentioned bhava and the one occupying it— if two out of these four planets be strong, their preservative as well as destructive influence on the bhava will be equal. If three of the four planets be strong, they will cause a slight diminution in the number of brothers. If some out of the three strong planets be feminine and occupy bad places, they would add slightly to the number of younger brothers and sisters possible under the other horoscopic conditions and the number of such after-born will be the number of whole Navamsas traversed by the lord of the भ्रातृभवा (Bhratru-bhava) in the sign it is in.

भूमिजे सहजस्थाने यावत्ता विधत्ते फलम् ।

शत्रुनीचमर्हं त्यक्त्वा तावन्तः सहजाः स्मृताः ॥ २० ॥

Sloka 20. Ascertain how many planets have benefic dots in the 3rd place from Mars in that planet's Ashtakavarga. From this list deduct those that are inimical or depressed. The remainder will give the aggregate number of brothers and sisters to be born.

आतृदौ स्त्रीग्रहर्क्षसौ आतृदौ पुंग्रहर्क्षसौ ।

सोदरेणुजौ स्वाता आतृखसुखमर्दौ ॥ २१ ॥

Sloka 21. The lord of the भ्रातृभवा (Bhratrubhava) and Mars occupying a sign owned by a female planet and capable of causing the birth of brothers and sisters will prove beneficial to the brothers: The same planets occupying a sign belonging to a male planet under the

same circumstances will be auspicious to the sisters that the Jataka will have.

श्रीहोरया वा युवतिग्रहेण युके यदि भ्रातृशृङ्गे विलम्बात् ।

सहोदरीलाभमुपैति जातः सहोदरं तत्परतोऽन्यथा चेत् ॥ २२ ॥

Sloka 22. If the 3rd bhava from the Lagna be connected by a female hora (hora) i.e. the Moon's, or occupied by a female planet, the person born will have a sister next after himself. If the conditions be otherwise, i.e., the hora of the 3rd bhava or the planet occupying it be male, the person concerned will have a brother born immediately after him.

कारकः सहजाभीशस्तर्षा वत्र संस्थितः ।

इष्टानिष्टकरास्तेषां सदशान्तर्दशासु च ॥ २३ ॥

Sloka 23. The Karaka (Karaka) of the Bhra-trubhava, its lord, the planet aspecting it, and the one occupying it—these four are beneficial or otherwise in their dasa and antardasa periods.

कारकादिचतुःश्लेषकुटयोर्मासकानुजाः ।

यज्या नीचारिमुदाशाः खोपांशा द्विगुणीकृताः ॥ २४ ॥

Sloka 24. Ascertain the Navamsa attained by the four classes of planets explained in the preceding sloka. Take away from them those amsas that represent depression, inimical and eclipsed Navamsas and double the swakshetra and exaltation Navamsas. The result will represent the number of the after-borns.

NOTES.

The following sloka from जन्मरत्न gives another method.

तृतीयराशीधरसंस्थितांशं भौमान्वितांशं च कुजातृतीये ।

तदीश्वरांशं च सप्तमं योज्यं त्रिभाषलब्धं सहजाः क्रमेण ॥

Find the number signified by (1) the Navamsa occupied by the lord of the 3rd bhava (2) the Navamsa occupied by Mars and (3) the Navamsa where the lord of the 3rd house from Mars is posited. Add these and take a third. This will represent the number of after-borns.

तृतीयात्सप्तमर्क्षेण ब्रातृभार्याफलं वदेत् ।

लभेशकुजसोत्पेशा ब्राध्रनिष्टशुभप्रदाः ॥ २५ ॥

Sloka 25. It is with reference to the 7th place from the ब्रातृभवा (Bhratru bhava) in a person's horoscope should an astrologer make a prediction regarding his brother's wife. The planets that influence the brother's fortunes for the worse or the better are (1) the lord of the Lagna (2) Mars and (3) the lord of the 3rd bhava.

अन्योन्यमिष्टपुलं तु सहोदराणां

लग्नाधिपेन सहिते यदि सोदरेशे ।

अन्योन्यमिष्टसचरौ यदि तौ पलाढ्यौ

लभेऽपवा सहजमे न विभागमाहुः ॥ २६ ॥

Sloka 26. There will be much fraternal affection among the brothers of a person if the lord of the ब्रातृभवा (Bhratru bhava) in his horoscope be in conjunction with the lord of the Lagna. If these two planets, being naturally friendly and possessed of strength at the same time, occupy the Lagna or the 3rd bhava, astrologers say there will be no partition of property among the brothers (during their life time).

NOTES.

This as well as slokas 27, 30 and 32 appear in ब्रह्मसंहिता.

लभेशकुजनायकौ विचलिनावन्योन्यशत्रुग्रहौ

दुश्चिन्त्यसितकारकौ च यदि वा दुःस्थानगौ दुर्बलौ ।

तत्पाके सहजप्रमादकलहं तन्नाशमर्थक्षयं

तत्स्नेहोपमकोपहेतुकलहस्नेहादिसर्वं वदेत् ॥ २७ ॥

Sloka 27. If the lords of the Lagna and the 3rd bhava be weak and mutually inimical, or if the planet occupying the 3rd bhava and its करक (Karak) be weak and occupy = दुःस्थान (Dusthāna), the astrologer is to say, there will arise at the time when the dasa (दास-Paka) of the weak, inimical or ill-placed planet matures itself, quarrel and confusion among the brothers, their ruin, waste of wealth, culminating in rankling feud or closing reconciliation and other such events according to the nature of the planets associated with those that bring about a breach among the brothers.

गुरुद्वेष्टुने शुक्रे भ्रातृरक्षणवत्परः ।

रविद्वेष्टे शुभे सौम्ये सुहृन्नाशकरो भवेत् ॥ २८ ॥

Sloka 28. When Venus aspected by Jupiter occupies the 3rd bhava, the person born will devotedly cherish his brothers and sisters. If Mercury occupying the 3rd bhava be aspected by the Sun, he will alienate the affection of those that would otherwise be friendly.

अ. भ्रातृरक्षण

गुरुद्वेष्टः सहनो भूय महमतीत्यदः ॥

भ्रातृसतत्वाय श्कारकाणां नीचारिदुःस्थानसमन्वितानाम् ।

शुक्रो दशार्पा घनसत्त्वनाशं पराजयं भ्रातृविनाशमाहुः ॥ २९ ॥

Sloka 29. If the planet occupying the 3rd bhava, its lord, or its करक (Karak) be in depression, in an inimical house or in a दुःस्थान (Dusthāna), the astrologers say, there will happen in the dasa and antardasa period of a planet such as has been described, loss of wealth

Find the number signified by (1) the Navamsa occupied by the lord of the 3rd bhava (2) the Navamsa occupied by Mars and (3) the Navamsa where the lord of the 3rd house from Mars is posited. Add these and take a third. This will represent the number of after-borns.

तृतीयात्सप्तमर्क्षेण भ्रातृभार्याफलं वदेत् ।

लभेशकुजसोत्थेशा भ्रात्रनिष्टकुमप्रदाः ॥ २५ ॥

Sloka 25. It is with reference to the 7th place from the भ्रातृभाव (Bhratru bhava) in a person's horoscope should an astrologer make a prediction regarding his brother's wife. The planets that influence the brother's fortunes for the worse or the better are (1) the lord of the Lagna (2) Mars and (3) the lord of the 3rd bhava.

अन्योन्यमिष्टविपुलं तु सहोदराणां

लगाधिपेन सहिते यदि सोदरेषे ।

अन्योन्यमिष्टस्वचरौ यदि तौ यलाद्वौ

लभेऽथवा सहजमेव विभागमाहुः ॥ २६ ॥

Sloka 26. There will be much fraternal affection among the brothers of a person if the lord of the भ्रातृभाव (Bhratru bhava) in his horoscope be in conjunction with the lord of the Lagna. If these two planets, being naturally friendly and possessed of strength at the same time, occupy the Lagna or the 3rd bhava, astrologers say there will be no partition of property among the brothers (during their life time).

NOTES.

This as well as slokas 27, 30 and 32 appear in नातकरव.

लभेशानुजनायकौ विचलिनावन्योन्यशत्रुग्रहौ

दुश्चिन्त्यस्थितकारकौ च यदि वा दुःस्वान्तर्गौ दुर्बलौ ।

तत्पाके सहजप्रमादकलहं तन्नाशमर्थक्षयं
तत्स्वेदोपमकोपहेतुकलहस्नेहादिसर्वं वदेत् ॥ २७ ॥

Sloka 27. If the lords of the Lagna and the 3rd bhava be weak and mutually inimical, or if the planet occupying the 3rd bhava and its कारक (Karaka) be weak and occupy a दुःस्थान (Dusthahana), the astrologer is to say, there will arise at the time when the dasa (पाक-Paka) of the weak, inimical or ill-placed planet matures itself, quarrel and confusion among the brothers, their ruin, waste of wealth, culminating in rankling feud or closing reconciliation and other such events according to the nature of the planets associated with those that bring about a breach among the brothers.

गुरुद्वेष्टुर्मे शुके भ्रातृक्षणतत्परः ।
रविद्वेष्टे बुधे सौम्ये गुरुमाशकरो भवेत् ॥ २८ ॥

Sloka 28. When Venus aspected by Jupiter occupies the 3rd bhava, the person born will devotedly cherish his brothers and sisters. If Mercury occupying the 3rd bhava be aspected by the Sun, he will alienate the affection of those that would otherwise be friendly.

८. गणनामय

गुरुद्वेष्टः महमगो भृगुः महनमौल्यदः ॥

भ्रातृसखत्राय रुकारकाणां नीचारिदुःस्थानसमन्वितानाम् ।
शुको दशार्पा घनसत्त्वनाशं पराजयं भ्रातृविनाशमाहूः ॥ २९ ॥

Sloka 29. If the planet occupying the 3rd bhava, its lord, or its कारक (Karaka) be in depression, in an inimical house or in a दुःस्थान 'Dusthahana', the astrologers say, there will happen in the dasa and antardasa period of a planet such as has been described, loss of wealth

and energy, discomfiture, or, the death, of a brother or sister.

रुपेशस्फुटतो विशोष्य सहजस्यानाधिपस्य स्फुटं
तत्रैवगते शनौ तु मरणं तत्सौदराणां वदेत् ।

तस्माद्दि. स्फुटतस्तु मानगृहर्षं शौभं च संशोधिते

राशौ मानुसते तथैव च चतुर्थयोगस्फुटशिष्यवा ॥ ३० ॥

Sloka 30. Subtract the figures for the lord of the 3rd bhava from those for the lord of the Lagna. When Saturn arrives at the asterism indicated by the remainder in the above process, the astrologer is to divine the death of a brother or sister of the person born. Again, from the figures obtained above, subtract the figures for the lord of the 10th bhava and Mars. The result indicates the Rasi which when Saturn occupies, a similar event is likely, to take place. Thirdly, add the figures for the 4 planets mentioned above; when Saturn occupies the *Vara* (Amsa) denoted by the aggregate, the same event may happen.

NOTES.

स्फुटतः सहजदरपति is the reading adopted in जातकपाटिका instead of स्फुटतस्तु मानगृहर्षं in the 3rd var of this sloka.

चतुस्फुटाक्रान्तदमाणराशि सति शुरौ सौदरनाशमाहः ।

तत्तारकानाथदशानुजानामतीव संपत्सुखदायिनी स्यात् ॥ ३१ ॥

Sloka 31. Find out the Drekkana indicated by the sum total of the figures for the four planets connected with the (सहजभावा-Bhratru bhava) 3rd bhava. When Jupiter passes through the sign owning the Drekkana, in question, astrologers say, there may be the loss of a brother or sister. Find the asterism indicated by the sum total above referred to. The dasa period of the

planet presiding over the star will be greatly productive of happiness and prosperity to the younger brothers.

भूधनुस्फुटतो विशोध्य फणिनं शेषत्रिकोणे गुरौ
जातस्यानुजनाशनं क्षितिसुतं राहुस्फुटाच्छोधयेत् ।
तद्वाशित्यनवांशकेऽमरगुरौ तज्ज्येष्ठनार्यं वदेत्
जन्माधानपकर्मपस्फुटगृहे जिविन्नुजो जायते ॥ ३२ ॥

Sloka 32. Subtract the figures for Rahu from those for Mars. When Jupiter passes through the triangular signs indicated by the remainder, there may be the loss of a younger brother or sister. Subtract the figures for Mars from those for Rahu. When Jupiter passes through the particular Rasi and Navamsa corresponding to the remainder, there may be the loss of an elder brother or sister. Find the Rasi corresponding to the sum total of the figures for the lords of the rising sign at the time of birth or conception and of the 10th bhava. When Jupiter traverses this Rasi, the birth of a younger brother or sister may be expected.

NOTES.

In the last part the reading in बभस्व is slightly different, viz.
तद्वाशित्यनुपलम्भपस्फुटगुरौ.

विक्रमाधिपती स्त्रीषु नाशस्य पापसंयुते ।
चरराशी चराशस्य युद्धात्पूर्वं ददौ भवेत् ॥ ३३ ॥

Sloka 33. When the lord of the 3rd bhava being in exaltation occupies the 8th bhava in conjunction with a malefic planet in a moveable sign and in a Navamsa owned by a moveable sign, the person concerned will be firm at the prospect of battle.

NOTES.

In this connection compare the following yogas given in बभस्व.

शौर्याधिपे तुद्गते बलाद्ये केन्द्रत्रिकोणे यदि सौम्यष्टे ।

मूलत्रिकोणे स्वगृहेष्टगेहे वैरोपिकांशे पुनः ॥ धीरः ॥

शुद्धाभिलाषी समरे प्रवीणः वीर्येश्वरे सौम्यगुणे स्वतुङ्गे ।

वैरोपिकांशे बलपूर्णशुके युद्धंशके वा पुनः ॥ धीरः ॥

कारके बलहीने वा करपट्टचंदासंयुते ।

शुभचण्डयोगसंयन्धे विजयी विक्रमेश्वरे ॥ ३४ ॥

Sloka 34. If, when the *karaka* (karaka) of the 3rd bhava is either weak or associated with a malefic 60th portion of a sign, the lord of the same bhava be either aspected by or in conjunction with a benefic planet, the person born will prove victorious in war.

शौर्याधिपे भानुयुतेऽत्र धीरश्चन्द्रान्विते मानसधैर्यजातः ।

दृष्टो जटो मौमयुते प्रकोपी सौम्यान्विशे सात्त्विकबुद्धिपुक्तः ॥ ३५ ॥

जीवान्विते धीरगुणाभिरामः समस्तशास्त्रार्थविशारदः स्यात् ।

कामातुरः शुक्रसमन्विते तु तन्मूलकोपात् फलहप्रवीणः ॥ ३६ ॥

जटो भवेद्रासनाथश्चतुष्टुकेऽतिभीतो फणिसंयुते स्यात् ।

बहिर्गदो हृद्दजात्पुक्तः केत्वन्विते मान्दियुते तथैव ॥ ३७ ॥

Slokas 35—37. If the lord of the 3rd bhava be associated with the Sun, the person born will be valiant; if with the Moon, he will be firm-minded; if with Mars, he will be depraved, senseless and irritable; if with Mercury, he will be endowed with an excellent understanding; if with Jupiter, he will be winning on account of his steady virtues and thoroughly conversant with the truths of all the sciences; if with Venus, he will be subject to carnal appetite and will cleverly pursue quarrels and intrigues into which his lustful impulse may lead him; if with Saturn, he will be stupid; if

with Rahu, he will be a great coward; and lastly if with Ketu or Mandi, he will suffer from the torpor due to heart-disease and will be outside the pale of other people.

NOTES.

These as well as slokas 38, 39 and 41 are also in ज्ञानरत्नम्.

लप्ते शुक्रं विक्रमनाथमुक्ते चतुष्पदानां प्रवदन्ति भीतिम् ।
गवां भयं वा जलराशिलप्ते जलप्रमार्दं समुपैति जातः ॥ ३८ ॥

Sloka 38. If Jupiter occupy the Lagna in conjunction with the lord of the 3rd bhava, the person born has to apprehend danger from quadrupeds or from kine chiefly. If the Lagna be a watery sign, he will be exposed to risk from water.

NOTES.

cf. sloka 44 *infra*.

कुजेन युक्ते स्वचरे मलिष्ठे सत्यं बलं गानमुखं समेति ।
कुजानुजस्यानुजराशिनाथास्त्रयो मलिष्ठा रणरंगधुरः ॥ ३९ ॥

Sloka 39 If the planet associated with Mars possess the highest strength, the person born will possess courage, strength and will enjoy the pleasure derivable from music. If the 3 planets, *viz.* Mars, the planet occupying the 3rd bhava and the lord thereof, be in great strength, the person concerned will be a hero in battle.

तेषां त्रयाणामपहारकाले पाकेऽथवा मूलफलादिसौख्यम् ।
श्रोत्रद्वयीभूषणसत्कयादिसंपत्करं भ्रातृसुतादिलभम् ॥ ४० ॥

Sloka 40. At the time the three planets mentioned in the previous sloka have their अपहार (Apahara) or पाक (Paka) [*vide* Adhyaya 18 *infra*] of a dasa, will come the enjoyment of fruits, roots and other sweet

edible things, edifying speeches such as it is a pleasure and privilege of the auditory organs to hear, and happy events resulting in the accession of brothers, sisters, sons, daughters, etc.

सात्विको भवति सोदराधिपे सौम्यवर्गसहिते बलान्विते ।
नीचमूढरिपुपापराशिगे पापखेचरयुते ॥ साहसी ॥ ४१ ॥

Sloka 41. If the lord of the 3rd bhava has attained benefic Vargas and is strong, the person born will be virtuous; but he will be rash if that planet be in depression or eclipsed or occupy an inimical or malefic sign and also associated with a malefic planet.

द्यौर्याधिपे राहुसमेतराशिनाथान्विते राहुयुते विलम्बे ।
सर्पाद्वयं विक्रमराशिनाथे युधेन युक्ते गलरोगभाक् स्यात् ॥ ४२ ॥

Sloka 42. If the lord of the 3rd bhava be in conjunction with the lord of the sign occupied by Rahu and if the latter be in the Lagna, danger has to be dreaded from a snake. If Mercury be in conjunction with the lord of the 3rd bhava, the person born will suffer from an ailment affecting the throat.

पापे तृतीये गलरोगमत्र वदन्ति मान्द्यादियुते विशेषात् ।
मौमान्विते भानुसुते बलाढ्ये तृतीयराशी यदि कण्डुरोगम् ॥ ४३ ॥

Sloka 43. When a malefic planet in conjunction with Mandi or some such other planet occupies the 3rd bhava, astrologers predict the disease of the throat; if Saturn possessed of abundant strength be in conjunction with Mars in the 3rd bhava, the person born, they say will be liable to the itch.

NOTES.

Vide also Adhyaya VI—sloka 66 *supra*.

विक्रमेशगुरु लघं गतौ गोमीतिष्ठचकौ ।

राहुणा वा फणिक्रान्तराधिपेन युतौ यदि ॥ ४४ ॥

Sloka 44. The lord of the 3rd bhava and Jupiter occupying the Lagna in conjunction with Rahu or the lord of the sign occupied by Rahu point to risk from kine.

NOTES.

cf. sloka 38 supra.

सप्तुधो विक्रमपतिर्गलरोगकरो भवेत् ।

सौत्येऽरिनीचगे पापे सौत्याभावो विषादिकृत् ॥ ४५ ॥

Sloka 45. The lord of the 8rd bhava associated with Mercury will occasion the disease of the throat. If a malefic planet in the 8rd bhava be in its inimical or depression sign, loss of brothers will result from poison or other cause.

बुधेन जीवेन युतेक्षिते वा तृतीयराशौ वलसंयुते च ।

तत्केन्द्रगे मन्त्रिणि बोधने वा कण्ठस्वरं चारुतरं समेति ॥४६॥

Sloka 46. If the 3rd bhava be strong and be either occupied or aspected by Mercury and Jupiter, or if Jupiter and Mercury occupy a Kendra in respect to the 8rd bhava in question, the person born will possess an exceedingly fine voice.

तृतीये सौम्यसंयुक्ते सौम्यलेखरवीक्षिते ।

तदीये शुभसंयुक्ते कर्णयोर्भूषणं वदेत् ॥ ४७ ॥

Sloka 47. When the 3rd bhava is occupied as well as aspected by a benefic planet and when the lord of that bhava is in conjunction with a benefic planet, the astrologer may declare the acquisition of an ornament for the ears.

शुक्रे तृतीये यदि मौक्तिकं तु जीवे तुलस्याभरणं वदन्ति ।
 सरक्तमानीलमयं दिनेश्वे चन्द्रे बहुत्वाभरणं बलाढ्ये ॥ ४८ ॥

Sloka 48. When Venus is in the 3rd bhava, the ear ornament will consist of a pearl; if it be Jupiter, the ear ornament will be a Tulasi, i. e. of the form of Tulasi leaf; if it be the Sun, the ornament will be a red stone set in a ground of blue; if it be the Moon possessed of abundant strength, there will be a multiplicity of ornaments.

NOTES.

The latter half of this sloka reads thus in वातकरस.

मानोस्तु सम्बन्धयुते तृतीये सरक्तमानीलमयं हिमादौ ॥

सौम्ये श्यामं कुजक्षेत्रे विचित्राभरणं वदेत् ।

तत्पतौ खोद्यवर्गस्थे दिव्यमाभरणं वदेत् ॥ ४९ ॥

Sloka 40. If Mercury occupy the 3rd bhava, the ear ornament will be dark-green; it will be variegated when the 3rd bhava is a sign owned by Mars. When the lord of the 3rd bhava in the last-mentioned case is in its own varga or exaltation, the ornament will be charming.

८१. जानकरस

चन्द्रे बहुत्वाभरणं तु सौम्ये श्यामं भवेत्तरिक्षतिसुनुयुक्ते ।

विचित्रमाल्याभरणं तथैव पापक्षिते तद्व्यमाहुरार्याः ॥

मानस्ये सुरगिद्यवानुजपतौ सौम्यस्ये तद्यते

दिव्यं वस्त्रमपूर्वमेति सहजे सौम्ये सुवस्त्रं लभेत् ।

वीर्याढ्यौ बहुवस्त्रभूषणकरो शुक्रानुजस्थानपौ

स्यातां धर्मकथारसश्रवणदौ जीवन्मुक्तेक्षितौ ॥ ५० ॥

Sloka 50. When the lord of the 3rd bhava occupying the 10th or the 4th (?) is in a benefic sign and

in conjunction with a benefic planet, the person born will get an article of attire incomparably beautiful. If a benefic planet be in the 3rd bhava, his wearing apparel will be of a superior kind. Venus and the lord of the 3rd bhava when possessed of abundant strength produce abundant clothing and decoration; when associated with or aspected by Mercury and Jupiter, they secure the advantages of listening to sweet discourses on religion and morality.

NOTES.

This as well as sloka 52 appear in वाक्यरत्न.

धैर्यान्वितो विक्रमेशे सौम्यमह्नर्वाशके ।

ह्रमेक्षिते शुभयुते वैशेषिकसमन्विते ॥ ५१ ॥

Sloka 51. A person will be courageous if at his birth the lord of the 3rd bhava occupies an auspicious Navamsa or is either aspected by or in conjunction with a benefic planet, or is in a Vaiseshikamsa (पैशेषिकान्त) (vide Supra. Adhyaya 1—Sl. 44).

वीर्याधिपे पापयुतेक्षिते वा दुःस्थानगे धैर्यविनाशमेति ।

केन्द्रत्रिकोणे ह्रमस्तेदयुक्ते ह्रमेक्षिते वा यदि धैर्यदाली ॥ ५२ ॥

Sloka 52. If the lord of the 3rd bhava occupy a (दुःस्थान) Dusthhana (6th, 8th or 12th) and be either aspected by or in conjunction with a malefic planet, the person born will be lacking in courage. But if the lord of that bhava occupying a Kendra or Trikona be either associated with or aspected by a benefic planet, the person concerned will be endowed with courage.

वीर्याधिपे भूमिसुतेन युक्ते पापवर्षगे वीर्यविनाशदेहः ।

केन्द्रत्रिकोणे ससिते बलाले वीर्याधिक्ये योगगुणप्रकाशः ५३

Sloka 53. If the lord of the 3rd bhava occupy a malefic sign in conjunction with Mars, it will breed cowardice in the person born. But if the lord of that bhava possess strength and occupy a Kendra or Trikona in conjunction with Venus, the person concerned will be endowed with superior courage and shine conspicuously by his great capacity for enjoyment.

शुक्रं निशाकरं स्वत्वा लघात्सोदरमे शुभे ।

शुभराश्विपुगे जातः समेति सुखभोजनम् ॥ ५४ ॥

Sloka 54. When a benefic planet other than Venus and the Moon occupies the 3rd bhava and is in a benefic Navamsa, the person born will have palatable food at his command.

जीवस्य राशिनपमागत्माणसंस्थे

वीर्याधिपे यदि सुराश्विपुगिभित्ते वा ।

तत्केन्द्रकोणगृहमेधनिजे पलाढ्ये

जावस्तु कन्दफलमूलरसप्रियः स्यात् ॥ ५५ ॥

Sloka 55. If the lord of the 3rd bhava occupy a Rasi, Navamsa or Drekkana owned by Jupiter, or be aspected by that planet, and if Mars occupy in great strength a Kendra or Trikona with respect to the lord of the 3rd bhava, the person born will be fond of roots, fruits, radishes and syrups.

सोदरारातिगः शुक्रः शोकसोगमयप्रदः ।

तत्रैव शुभकारी स्यात् पुनरो यदि भास्कराद् ॥ ५६ ॥

Sloka 56. Venus in the 3rd and the 6th bhavas causes sorrow, disease and danger. The same planet in the same position may become benefic when in advance of the Sun (when appearing as an Evening star).

NOTES.

Same as Adhyaya 8, SL 67.

गुरुशुक्रद्वये भुक्तौ नाथे सौम्ययुतेभिते ।

चलयच्छुभदृष्टे वा त्वन्नदाता भवेन्नरः ॥ ५७ ॥

Sloka 57. If in the 2nd bhava the lord thereof become associated with Jupiter and Venus, or being in conjunction with or aspected by a benefic planet be powerfully aspected by another benefic planet, the person born will dispense food to many.

सौम्ये स्वोद्यं गते भुक्तौ सौम्यग्रहनिरीक्षिते ।

नाथे वैशेषिकांशे वा सुखशक्तिप्रदो भवेत् ॥ ५८ ॥

Sloka 58. When a benefic planet in its exaltation in the 2nd bhava is aspected by another benefic planet or when the lord of the aforesaid bhava has attained a वैशेषिकांश (Vaiseshikamsa), the person born will become the giver of food and happiness to many.

॥ अथ चतुर्थभावफलम् ॥

यदन्ति विद्याजननीसुखानि सुगन्धगोषन्धुमनोगुणानि ।

महीपयानक्षितिमन्दिराणि चतुर्थभावप्रमवाणि तद्व्याः ॥ ५९ ॥

Sloka 59. The acquisition of learning, the welfare of the mother, happiness, sweet-smelling substances, kine, relations, mental attributes, royal vehicles, lands and houses arise from the 4th bhava, say the sapient astrologers.

f. ज्ञानजनन

सुखं गृहे चन्द्रतुल्यसुगन्धं यद्यं च वृद्धिर्हिषिकं निषिण्ण ।

विद्या च केचित्प्रयदन्ति मातृस्थानं तथा वाहनमथ संपन्नम् ॥

Sloka 53. If the lord of the 3rd bhava occupy a malefic sign in conjunction with Mars, it will breed cowardice in the person born. But if the lord of that bhava possess strength and occupy a Kendra or Trikona in conjunction with Venus, the person concerned will be endowed with superior courage and shine conspicuously by his great capacity for enjoyment.

शुक्रं निशाकरं स्वक्त्वा लग्नात्सोदरमे शुभे ।

शुभराश्यंशमे जातः समेति सुखभोजनम् ॥ ५४ ॥

Sloka 54. When a benefic planet other than Venus and the Moon occupies the 3rd bhava and is in a benefic Navamsa, the person born will have palatable food at his command.

जीवस्य राशिनवभागद्वगणसंख्ये

चीर्णाधिपे यदि सुरार्चितवीक्षिते वा ।

सत्केन्द्रकोणगृहमेव्यनिजे बलाद्वे

जातस्तु कन्दफलमूलरसप्रियः स्वात् ॥ ५५ ॥

Sloka 55. If the lord of the 3rd bhava occupy a Rasi, Navamsa or Drekkana owned by Jupiter, or be aspected by that planet, and if Mars occupy in great strength a Kendra or Trikona with respect to the lord of the 3rd bhava, the person born will be fond of roots, fruits, radishes and syrups.

सोदरारातिगः शुक्रः शोकरोममयप्रदः ।

तत्रैव शुभकारी स्यात् पुत्रद्वे यदि आस्करत् ॥ ५६ ॥

Sloka 56. Venus in the 3rd and the 6th bhavas causes sorrow, disease and danger. The same planet in the same position may become benefic when in advance of the Sun (when appearing as an Evening star).

NOTES.

Same as Adhyaya 8, Sl. 67.

गुरुशुक्रपुते भुक्ता नाथे सौम्यग्रहेभिते ।

बलबल्लभदृष्टे वा त्वन्नदाता भवेन्नरः ॥ ५७ ॥

Sloka 57. If in the 2nd bhava the lord thereof become associated with Jupiter and Venus, or being in conjunction with or aspected by a benefic planet be powerfully aspected by another benefic planet, the person born will dispense food to many.

सौम्ये स्वोद्यं गते भुक्ता सौम्यग्रहनिरीक्षिते ।

नाथे वैशेषिकांशे वा सुखभुक्तिप्रदो भवेत् ॥ ५८ ॥

Sloka 58. When a benefic planet in its exaltation in the 2nd bhava is aspected by another benefic planet or when the lord of the sforesaid bhava has attained a वैशेषिकांश (Vaiseshikamsa), the person born will become the giver of food and happiness to many.

॥ अथ चतुर्थभावफलम् ॥

पदन्ति विद्याजननीसुखानि सुगन्धशोषन्ध्रुमनोगुणानि ।

महीपयानशिविगन्दिराणि चतुर्थभावप्रमवाणि तद्भाः ॥ ५९ ॥

Sloka 59. The acquisition of learning, the welfare of the mother, happiness, sweet-smelling substances, kine, relations, mental attributes, royal vehicles, lands and houses arise from the 4th bhava, say the sapient astrologers.

८. ज्ञानकरण

सुखं गृहं रन्ध्रसुखं सुगन्धं च यत् न वृद्धिर्हितुकं निविध्य ।

विद्या च केचित्प्रदन्ति मातृस्थानं तथा वाहनमत्र संज्ञम् ॥

विद्याराशौ निजपतियुते सौम्ययुक्तेक्षिते वा
जातो विद्याविनयचतुरथन्द्रसूनुौ बलिष्ठे ।

दुःस्थे पापयुचरसाहिते पापदृष्टे तदीशे

विद्याहीनो भवति मनुजः पापराशिस्थिते वा ॥ ६० ॥

Sloka 60 When the Rasi representing the 4th bhava is occupied by its lord or is either aspected by or associated with a benefic planet, the person born will be amiable for his learning and humility. The same will be the case when Mercury is the strongest. If the lord of the 4th bhava occupy a दुःस्थान (Dusthahana) or be associated with or aspected by a malefic planet, the person concerned will be devoid of learning. The same will be the result when the lord of the 4th bhava is in a malefic Rasi.

NOTES.

This as well as the next two slokas are also in बालकरण.

विद्यास्थानपञ्जीयचन्द्रतनयाः पदत्रिव्यपायुःस्थिताः

विद्यापुद्गिविवेकहीनफलदा नीचारिणा वा यदि ।

सौख्यस्वर्गगतादिकोणगृहणाः केन्द्रस्थिता वा यदि

श्रीविद्याविनयादिभुक्तिनिष्ठुणो राजाधिराजप्रियः ॥ ६१ ॥

Sloka 61. If the lord of the 4th bhava, Jupiter and Mercury be in the 6th, 3rd, 12th or the 8th place from the Lagna, or if they be in depression or inimical signs, the effect of the yoga will be to make the person born devoid of learning, intelligence and judgment. But if these planets be in their exaltation or स्वक्षेत्र (Swakshetra) or in a Trikona or Kendra position, the person born will be perfect in the combination of such advantages as fortune, learning and education, and will become a favourite of kings and emperors-

शुके बलिष्ठे यदि वा शशाङ्गे सौम्येक्षिते शोभनभागशुके ।

चतुष्टये मातृगृहे बलाढ्ये मातृधिरायुः समुदाहरन्ति ॥ ६२ ॥

Sloka 62. When Venus has most power or when the Moon occupying the benefic portion of a sign in a Kendra is aspected by a benefic planet and the 4th bhava has ample strength, astrologers say the mother will have long life.

NOTES.

Regarding the longevity or otherwise of the mother, उत्तराश्वर has the following sloka.

मातृस्थानेशबन्धौ स्वयमनुब्रूयान्यनुज्ञाधिरुदौ

इदौ शुक्तौ शुभैश्चेदथ यदि शुभयोर्मध्यमां प्रयातौ ।

यत्नैर्न तस्य मातुर्भवेति हि शतायुष्यमित्यर्द्धमायुः

मिक्षे पापप्रहाणामथ यदि मिलितौ पापभिः स्वल्पमायुः ॥

मातृस्थानाधिपे पष्ठे व्यये वा बलवर्जिते ।

लभे पापे पापदष्टे मातृनाशं वदेद्भुषः ॥ ६३ ॥

Sloka 63. When the lord of the 4th bhava is in the 6th or the 12th and without strength, and when the Lagna is occupied by and aspected by a malefic planet, a shrewd astrologer may predict the loss of the mother.

NOTES.

The following sloka from ज्ञानपरम regarding loss of mother will be of interest:

दुःस्थौ मातृपलप्रभौ सह निशानायेन राहुप्लवगौ

दिग्मे मातृगृहि वदन्ति मुनयो पापेक्षिते मातृमे ।

दुःस्थे मातृप्लौ त्रिपञ्चमगतं पापे च तत्क्षेत्रमे

नीपे मन्दगतयवा शिखियुते चन्द्रे च नाशं वदेत् ॥

क्षीणे चन्द्रेऽष्टमे पष्ठे व्यये वा पापसंशुते ।

पाताले पापसंशुक्ते मातृहर्त्तनेर्न संशयः ॥ ६४ ॥

Sloka 64. When the waning Moon is associated with a malefic planet in the 8th, 6th, or the 12th bhava and when the 4th bhava is occupied by a malefic planet, there will be loss of the mother undoubtedly.

मातृस्थानगते मन्दे पापग्रहनिरीक्षिते ।

रत्ननाथेश्वरिनीचक्षे मातृनाशं विनिर्दिशेत् ॥ ६५ ॥

Sloka 65. When Saturn in the 4th bhava is aspect-
ed by a malefic planet and when the lord of the 8th
bhava occupies depression or inimical house, the astro-
loger may predict the loss of the mother.

आतृपुत्रगते पापे पातालेश्वरिनीचक्षे ।

चन्द्रे पापसमायुक्ते मातृरोगं विनिर्दिशेत् ॥ ६६ ॥

Sloka 66. When a malefic planet is in the 3rd or
in the 5th bhava, and when the lord of the 4th is in
depression or in an inimical sign, and when the Moon
is associated with malefic planets, the astrologer may
predict the mother's ailment.

पट्टधरेण सहितः सुखराशिनाथो

धर्मस्थितो जनकमत्र विटं करोति ।

माग्याधिपेन सहितो यदि मातृनाथः

सौख्यस्थितो जनकमत्र विटं करोति ॥ ६७ ॥

Sloka 67. The lord of the 4th bhava occupying
the 9th bhava in conjunction with the lord of the 6th
has the effect of making the father a voluptuary. The
lord of the 4th bhava occupying it in conjunction with
the lord of the 5th produces the same effect upon the
father.

पण्मातृपौ पितृस्थाने पितृव्यभिचारदौ ।

मातृतातारिदेहेयैरेकैः परजातकः ॥ ६८ ॥

Sloka 68. The lords of the 6th and the 4th bhavas in the 9th bhava produce profligacy in the father. If the lords of the 4th, 9th, 6th and the 1st bhavas be together in one bhava, the person born has been begotten in the mother by one other than her husband.

पापेक्षिते पापयुते अशङ्के दिवाकरे वा यदि केन्द्रराशौ ।
कुरे सुखे वा यदि पापदृष्टे जातो नरः स्याददि मातृगामी ॥३९॥

Sloka 69 If the Moon be associated with as well as aspected by a malefic planet or if the Sun occupy a Kendra position and if the 4th bhava be either malefic or aspected by a malefic planet, the person born will be guilty of incest with the mother.

चन्द्रे भुगौ वा केन्द्रस्ये पापदृष्ट्यवा द्वयोः ।
कुरे सुखे मातृगामी यदि वा गुरुदारभाक् ॥ ७० ॥

Sloka 70. When the 4th bhava is represented by a malefic Rasi and the Moon or Venus occupying a Kendra is aspected by a malefic planet, the person born will commit incest with the mother or become addicted to the wife of a venerable elder. The same effect is produced when the Moon and Venus happen to be in a malefic 4th bhava and are aspected by a malefic planet.

सुखस्ये सारपद्वेक्षे चन्द्रे माताजन्यमैधुनी ।
न्यभिचारप्रदो मातुः स राहुर्दिननायकः ॥ ७१ ॥

Sloka 71. If the Moon occupying the 4th bhava be in conjunction with Mars and the lord of the 6th bhava, the mother of the person born will have had intrigues with another. The Sun and Rahu in the 4th bhava will make the mother incontinent.

शीतशौ राहुकेतुभ्यां युक्ते नीचेन संगमः ।
 मन्दयुक्ते तु शूद्रेण वैश्येन बुधयोगतः ॥ ७२ ॥
 रविपुक्ते क्षत्रियेण मंत्रिभ्यां द्विजसंगमः ।
 एवं चन्द्रः कुजारीशयुक्तस्तत्फलदो भवेत् ॥ ७३ ॥

Slokas 72-73. When the Moon, in the position described in sloka 71, is associated with (1) Rahu or Ketu, the mother intrigues with a low-born person; (2) if with Saturn, the intrigue is with a Sudra; (3) if with Mercury, it is with a Vaisya (4) if with the Sun, the paramour will be a Kshatriya; (5) if with Jupiter or Venus, the lover will be a Brahmin. The Moon associated with Mars and the lord of the 6th bhava in the way described will produce the effect specified in the several cases.

NOTES.

In this connection, compare the following from अनकरत्न.

सहोदरीतद्गममाहुरन्ये दारेश्वरे शुक्रयुते सुखत्वे ।
 पापेक्षिते पापसमागमे वा क्रूरादिपृष्ठघ्नसप्तमन्वितेऽपि ॥
 लग्नेश्वरे राहुयुते सपापे शत्रुधरेणापि दिवाकरेण ।
 मातान्मसक्ता सुखराशिनायसंयुक्तर्मासाक्षिणौ तथैव ॥
 सुतेनारं मृगगतं बलादप्ये शुर्विन्दुमौन्यात्कुनितेऽप्य हृष्टे ।
 वैशेषिकांशे शुभप्रतियोगे पतिवत्त तस्य भवेत्सखिनी ॥
 तथानिधे शीतलरे सराहौ केतौ सखिनी यदि नीचसक्ता ।
 मन्देन युक्ते सति नीचमक्ता वैश्येन सक्ता शशिसुर्ययुक्ते ॥
 तम्पान्विते क्षत्रियनायसुक्ता नीचेन युक्ते द्विजवृद्धयेन ।
 भूगोः सुतेनापि तथानिधेन सकृत्फलं तादृशमत्र सत्यम् ॥

चन्द्रोऽनिष्टस्यानराः सानुजेशो जातस्यान्यस्तन्यपानं करोति ।
 दुःस्यानसौ मातृपित्रर्धनापौ पित्रोर्मृत्युर्लग्ननाथे बलादप्ये ॥ ७४ ॥

Sloka 74. The Moon occupying an unfavorable position in conjunction with the lord of the 3rd bhava forces the person born to suck the breast of a woman other than his mother. If the lords of the 4th and the 9th bhavas be in a दुःस्थान (Dusthghana) and the lord of the Lagna be strong, the yoga will lead to the death of the parents.

NOTES.

This as well as slokas 79, 80, 86, 88, 89 & 90 appear in गणकसूत्र.

पितृकर्माधिपे दुःस्थे लग्नेषु चलसंयुते ।

पित्रोरनिष्टकारी स्यात् सीमन्तरहितोऽथवा ॥ ७५ ॥

Sloka 75. When the lord of the 10th place from the पित्रभाय (Pithrubhava 9th) is in a दुःस्थान (Dusthghana) and the lord of the Lagna is possessed of strength, the person born is either to become the bane of his parents or has had no सीमन्तसंस्कार (Seemantha samskara).

मातृस्थानेशलग्नेषु तत्रिकोणगती यदि ।

उदीक्षाहमगो माता पित्रा सह मृता भवेत् ॥ ७६ ॥

Sloka 76. If the lords of the 4th bhava and the Lagna be in Trikona positions with respect to those two bhavas respectively, and if the lord of one of the Trikonas be in the Lagna, the mother of the person born will die along with the father.

मातृलग्नेशपितृपाः केन्द्रकोणस्थिता यदि ।

उद्धान्तर्दशाकाले जनन्यास्त्वनुसृत्युदाः ॥ ७७ ॥

Sloka 77. If the lords of the 4th, the 1st and the 9th bhavas be in Kendra or Trikona positions, they will, during their dasa and antardasa periods, lead to the mother of the person born following the father in death.

रवीन्दू पितृमातृसौ यदि तावन्नुदृष्ट्युदौ ।
तदीशेशितयुक्ते वा रविसंयन्धिनस्तथा ॥ ७८ ॥

Sloka 78. The Sun and the Moon occupying respectively the 9th and the 4th bhavas will lead to the mother of the person concerned following the father in death. The same is the case when the bhava associated with the Sun has the presence in or the aspect on it of the lords of the 9th and the 4th bhavas.

ये मातृभावपक्षिफारकतत्तमेता-
स्तन्मातृराशिगतवीक्षकखेचरेन्द्राः ।
तेषामनिष्टकरखेटदक्षापहारे
जातस्य मातृमरणं प्रवदन्ति सन्तः ॥ ७९ ॥

Sloka 79. Ascertain the lord as well as the कारक (Karaka) of the 4th bhava and the planets if any associated with them, as also the planets that occupy or aspect the मातृभाव (Mathrubhava). Again find out which of these planets is malefic. During the दशापहर (Dasapahara) period of this last mentioned planet will happen, say the astrologers, the demise of the mother of the person concerned.

मार्तण्डस्फुटतो विशोध्य शशिनं तन्तेपरम्यग्नके
जतिं भानुसुते च मातृमरणं तत्कोणयो वा नृणाम् ।
संशोध्यो यमकण्टको हिमकराद्रन्त्राधिपस्य स्फुटे
तद्वाशौ रविनन्दने मृतिमुपैत्यम्वा तदंशे रवी ॥ ८० ॥

Sloka 80. Subtract the figures of the Moon from those of the Sun; find what Rasi the remainder represents. When Saturn and Jupiter pass through that Rasi and Navamasa or through the triangular positions corresponding thereto, the death of the mother may

take place. Again, find the remainder resulting from the subtraction of यमकण्टक (Yamakantaka) from the lord of the 8th bhava from the Moon. This remainder should indicate a certain Rasi and a Navamsa thereof. When Saturn passes through the Rasi and the Sun through the Navamsa in question, the mother may pass away.

गोपुरार्धशके जीवे सुखस्थानगतेऽपि वा ।

घनायश्चिद्भिभाषेषु खेतेषु च सुखी भवेत् ॥ ८१ ॥

Sloka 81. When Jupiter has attained a Vaiseshikamsa (*vide* Adhyaya 1 sl. 44) such as Gopura and others, or is in the 4th bhava, and when the other planets occupy the 2nd, the 11th and the 4th bhavas, the person born will be happy.

बुधश्चिद्युते सौख्ये सौम्यमध्यगतेऽथवा ।

जीविराज्यंशके वाऽपि पुण्यकर्मरतः तदा ॥ ८२ ॥

Sloka 82. When the 4th bhava has upon it the aspect of Mercury or is between two benefic planets or occupies a Navamsa owned by Jupiter, the person born will be ever engaged in holy works.

सुखस्थितः शोभनराशियो मली

विलम्बसंपन्नगुणाधिको यदि ।

तज्जातिवर्गेण सुखं निरन्तरं

तदीयघातुश्रियमेति मानवः ॥ ८३ ॥

Sloka 83. If the planet in the 4th bhava be strong and occupies a benefic Rasi and if its strength be enhanced by an advantageous connection with the Lagna, then the person concerned will enjoy uninterrupted ease through the instrumentality of a people belonging to the class which the planet represents (*vide*

Adhyaya 1—sl. 23) and will possess a wealth of the metal appertaining to the same planet (*vide* Adhyaya I, sl. 24).

चतुर्थगो नीचसप्तयातस्त्वनिएभावाधिपतिर्विलभात् ।

लभेशशत्रुर्यदि तत्प्रकोपात् शरीरसौर्यादिविनाशमाहुः ॥ ८४ ॥

Sloka 84. If the lord of an untoward bhava from the Lagna, occupying its depression or inimical sign in the 4th bhava, be an enemy of the lord of the Lagna, the astrologers say that, through the dire influence of this adverse planet, the person concerned will be bereft of bodily and other comforts.

चतुर्थभाषसितदर्शिकारका बलान्विता यद्यतिसौर्यहेतुकाः ।

अनिष्टदा नीचसप्तसूदगाः सुखं शुभेनासुखमन्यस्तेचरैः ॥ ८५ ॥

Sloka 85. If the planet in the 4th bhava, the one aspecting it, and its Karaka be all strong, they will produce much happiness to the person concerned; if those planets be in their depression or inimical signs or be eclipsed, they will produce unhappiness—the rule being that joy is occasioned by an auspicious planet and misery by the inauspicious ones.

चतुर्थमे भाग्यपती सशुके बलाधिके साधिरकाळमोगी ।

शुभान्विते रुध्ररिषुन्ययस्ये जातोऽल्पकालं सद्यपेति सौर्यम् ॥

Sloka 86. If the lord of the 9th bhava occupying the 4th in conjunction with Venus possess predominant strength, the person born will live in pleasure and opulence for a long time; but if the aforesaid lord of the 9th bhava occupying the 6th, 8th, or the 12th place from the Lagna, be associated with a benefic planet, the happiness of the person concerned will be but short-lived.

सुखचिन्ता गृहेज्याभ्यां मानुचिन्ता सुखेन्दुतः ।

सुगन्धं गृहशुक्राभ्यां वस्त्रवाहनभूषणम् ॥ ८७ ॥

Sloka 87. Every calculation, firstly, in respect to one's ease and comfort should be with reference to the 4th house and Jupiter; 2ndly, every thing concerning the mother should be thought of from the 4th bhava and the Moon; 3rdly, all fragrance as well as cloth, vehicle and ornaments should be guessed in reference to the 4th bhava and Venus.

८७. सर्वार्थविज्ञानाणि

सुवर्णवस्त्राभरणादियानं शुक्राद्वेत्तन्सुखराशिवो वा ॥

सुखेश्वरे शोभनराशियुक्ते शुक्रेण दृष्टे सति संयुते वा ।

अरातिनीचम्रहृदिहीने सुगन्धमाख्यादिसुखं समेति ॥ ८८ ॥

Sloka 88. If the lord of the 4th bhava occupying a benefic sign be either aspected by or in conjunction with Venus, and at the same time free from the aspect of an inimical or depressed planet, the person born will enjoy the pleasure due to unguents, odoriferous flowers and similar appliances.

वीर्यान्विते शीतकरे सुवस्त्रं साहिष्यजे जीर्णतरं समेति ।

कौशेयकं जीवयुते च रसचित्रं सशुके सशनौ तु कृष्णम् ॥ ८९ ॥

Sloka 89. When the Moon is strong, the person born will have good clothes to wear; if the Moon be associated with Rahu or Ketu, his clothing will be tattered; if associated with Jupiter, the apparel will be of silk; if with Venus, it will be variegated with jewels; and if with Saturn, it will be of a dark colour.

शुकेन्दुवर्गसहिते सुखराशिनाये

शुकेण शीतरुचिना सहितेक्षिते वा ।

Adhyaya 1-sl. 20) and will possess a wealth of the metal appertaining to the same planet (*vide* Adhyaya 1, sl. 24).

चतुर्थगो नीचसप्तपातस्त्वनिष्टमावाधिपतिर्विलपात् ।

लभेद्यशत्रुर्यदि तत्प्रकोपात् शरीरसौख्यमदिविनाशमाहुः ॥ ८३ ॥

Sloka 84. If the lord of an untoward bhava from the Lagna, occupying its depression or inimical sign in the 4th bhava, be an enemy of the lord of the Lagna, the astrologers say that, through the dire influence of this adverse planet, the person concerned will be bereft of bodily and other comforts.

चतुर्थमाश्रितदक्षिणारका बलान्विता यद्यतिसौख्यहेतुकाः ।

अनिष्टदा नीचसप्तमूढगाः सुखं शुमेनासुखमन्यस्वेवैरः ॥ ८५ ॥

Sloka 85. If the planet in the 4th bhava, the one aspecting it, and its Karaka be all strong, they will produce much happiness to the person concerned ; if those planets be in their depression or inimical signs or be eclipsed, they will produce unhappiness—the rule being that joy is occasioned by an auspicious planet and misery by the inauspicious ones.

चतुर्थमे मान्यपती सङ्गुके बलाधिके स्थायिरकालभोगी ।

शुभान्विते रन्ध्ररिपुण्यस्ये जातोऽल्पकालं समुपैति सौख्यम् ॥

Sloka 86. If the lord of the 9th bhava occupying the 4th in conjunction with Venus possess predominant strength, the person born will live in pleasure and opulence for a long time ; but if the aforesaid lord of the 9th bhava occupying the 6th, 8th, or the 12th place from the Lagna, be associated with a benefic planet, the happiness of the person concerned will be but short-lived.

यन्मुद्देशी भवेन्नित्यं पापाक्रान्ते रसातले ।

नीचास्तखेटसंयुक्ते शुमद्योगवर्जिते ॥ ९३ ॥

Sloka 93. When the 4th bhava is occupied by a malefic, depressed or eclipsed planet and is void of any aspect or conjunction of a benefic planet, the person born will have antipathy to his relations.

अ. जातभरत

पापान्विते पापक्षणे च यन्मौ नीचान्विते वाय सयन्मुनापे ।

पापमहैर्वास्त्रयोगतश्च विज्ञेयकृद्गममहादियोगान् ॥

सपापे रन्ध्रपे सौरुये कपटी पापसंयुते ।

स्योषमिश्रस्ववर्गस्थे निष्कापट्यं शुभेक्षिते ॥ ९४ ॥

Sloka 94. If the lord of the 8th bhava be associated with a malefic planet and the 4th bhava be occupied by an inauspicious planet, the person born will be deceitful; but if the lord of the 8th bhava be in exaltation, in a friendly house, or in its own or a friendly varga and the 4th bhava be aspected by a benefic planet, the person concerned will be candid.

विशुद्धहृदयः शान्तो हृदयेऽथ चलान्विते ।

गोपुराद्यंशके वाऽपि शृङ्गशादिसमन्विते ॥ ९५ ॥

Sloka 95. A person will be pure-minded and calm when the lord of the 4th bhava is strong, or has attained Gopura and other Vaiseshikamsas, or is in मृदु (Mridu) and other benefic Shashtyamsas.

वाहनेऽथ चलयुते यामराशौ चलान्विते ।

शुभप्रदेशे संष्टे वाहनादिफलं वदेत् ॥ ९६ ॥

Sloka 96. When the 4th bhava and its lord possess strength and are aspected by a benefic planet, the

नीचारिपापगगनाटनदृष्टियुक्ते

पश्चादिविचिंतमखिलं लभते मनुष्यः ॥ ९० ॥

Sloka 90. If the lord of the 4th bhava be associated with the Varga of Venus or the Moon, or if it be aspected by or in conjunction with either of the above two planets, and if it be at the same time free from the aspect of a depressed or inimical planet, the person concerned acquires cattle and every other property.

बन्धुस्थानेश्वरे सौम्ये सौम्यग्रहनिरीक्षिते ।

कारके बलसंपूर्णे बन्धुपूज्यो भवेन्नरः ॥ ९१ ॥

Sloka 91. When the lord of the 4th bhava being an auspicious planet is aspected by another auspicious planet, and when the Karaka of that bhava is in full strength, the person born will be esteemed by his kinsmen.

NOTES.

अ. परापर

बन्धुस्थानेश्वरे सौम्ये शुभग्रहनिरीक्षिते ।

शशिजे लग्नसंयुक्ते बन्धुपूज्यो भवेन्नरः ॥

For the same effect, the following Sloka is given in ज्ञानकरत्न.

लग्नेश्वरे लग्नगते सत्त्वन्धुनाथेन युक्ते परमौघभागे ।

केन्द्रस्थिते शोभनदृष्टियुक्ते निरीक्षिते वापि ॥ बन्धुपूज्यः ॥

बन्धूपकर्ता तथाप्ये केन्द्रकोणायसंयुक्ते ।

वैशेषिकांशसंयुक्ते पापद्वयोपवर्जिते ॥ ९२ ॥

Sloka 92. A person will befriend his relatives when the lord of the 4th bhava occupies a Kendra or Kona position or the 11th bhava and has attained a Vaiseshikamasa and is free from the aspect of, or association with, a malefic planet.

NOTES.

This sloka is found in ज्ञानपरकः.

आन्दोलिकामरणदौ सितपूर्णचन्द्रौ
केन्द्रत्रिकोणगृहगौ बलिनौ भवेताम् ।
रक्ताम्बरामरणदः सुरपूजितश्च
चन्द्रे सुरेन्द्रसन्निवेशितसंगुते वा ॥ १०१ ॥

Sloka 101. Venus and the full Moon having strength and occupying a Kendra or a Trikona position, will give to the person born under their influence the honor of being conveyed in a palanquin. When the Moon occupying a Rasi belonging to Jupiter is either aspected by or in conjunction with Jupiter will lead to the acquisition of a red apparel or jewel.

आन्दोलिकांतुरगलामेवपैति जातः
शुकेन्दुयानपतयस्तनुनाथयुक्ताः ।
एकत्र देवगुरुयानपचन्द्रशुक्राः
केन्द्रत्रिकोणगृहगाश्चतुरन्तयानम् ॥ १०२ ॥

Sloka 102. A person will get a palanquin or a horse to convey him when Venus, the Moon and the lord of the 4th bhava are associated with the lord of the first. If Jupiter, the lord of the 4th bhava, the Moon and Venus be all together in a Kendra or a Kona position, the person concerned will get a vehicle bordered on all sides.

NOTES.

See sloka 118 *infra*. With this as well as the previous sloka compare the following :—

उत्पत्ताश्च

चतुर्थपश्युशुभमभिलितौ शुभेनेक्षितौ
परस्परसुदृढतौ सम्पन्नोश्च मत्तस्थितौ ।

astrologer may declare the person born will possess vehicles or similar conveniences.

वाहनेशे वाहनस्थे सेन्दुजे शुभवीक्षिते ।

शुभसेचरराश्यन्त्रे वाहनादिफलं वदेत् ॥ ९७ ॥

Sloka 97. When the 4th bhava occupied by its lord in a benefic Navamsa in conjunction with Mercury is aspected by a benefic planet, the astrologer may predict the acquisition of vehicles and other such conveniences on the part of the person born

चन्द्रो विलग्नसंबन्धी वाहनेशसमन्वितः ।

तुरङ्गवाहनं तस्य वदन्ति मुनिपुङ्गवाः ॥ ९८ ॥

Sloka 98. When the Moon is in the Lagna in conjunction with the lord of the 4th bhava, the person born, say the sages, will have a horse to convey him.

द्वितीये वा चतुर्थे वा चन्द्रे सोमनराक्षिणे ।

शुभसेचरसंप्रुक्ते समुपैत्यश्ववाहनम् ॥ ९९ ॥

Sloka 99. When the Moon, in conjunction with a benefic planet, occupies the 2nd or the 4th bhava, identical with a benefic Rasi, the person born will have a horse conveyance.

सेन्दौ चतुर्भाषिषकौ विलग्नो लग्नेश्वरेणापि युक्तेऽश्वलामः ।

शुक्लेण युक्ते यदि वाहनेशे देहान्विते वारणवाहनं स्यात् ॥ १०० ॥

Sloka 100. When the lord of the 4th bhava occupies the Lagna in conjunction with its (Lagna's) lord and the Moon, the person born will have a horse; but if the lord of the 4th bhava occupies the Lagna in conjunction with Venus, the person concerned will have an elephant to ride on.

यान्ते लामराशिस्थे मुखे वा लामने कुजे ।

अथवा औमराशिस्थे राज्यप्राप्तिर्न संशयः ॥ १०५ ॥

Sloka 105. When the lord of the 4th bhava is in the 11th or the 4th, and when Mars is in स्वक्षेत्र (Swakshetra) or in the 11th bhava, the yoga will undoubtedly lead to the acquisition of a kingdom

of, सम्बन्धितानामनि

क्षेत्रेश्वरे लाभगते मलाख्ये बन्धौ भवे वा शितितुमुमुक्ते ।

भूसुवराक्षौ यदि वा सुखेनै राभ्यामसौख्याभरणादियानम् ॥

लभाद्वाहनराशिगतस्तदधिपस्तदधिकश्च त्रयः

लोचस्वर्क्षसुहृद्गणेषु बलिनः केन्द्रत्रिकोष्पायगाः ।

दार्पायुःशयनासनाम्बरबहुलेशानि सन्मन्दिर्

बन्धुल्लेहमनोज्ञवाहनयशःसौख्यानि कुर्वन्ति ते ॥ १०६ ॥

Sloka 106. If the planet occupying the 4th bhava, the lord thereof and the one aspecting it, be in a Kendra or Trikona position or in the 11th bhava identical with their exaltation, their own or friendly signs, and if they be also possessed of strength, they secure to the person concerned long life, beds, seats, apparel, much landed property, a good mansion, friendship of relatives, charming vehicles, fame and happiness.

लोचराशिगतश्चान्द्रिः केन्द्रकोणसमन्वितः ।

विद्यावाहनसंपत्तिं करोति विपुलं धनम् ॥ १०७ ॥

Sloka 107 Mercury in exaltation or in Swakshetra (स्वक्षेत्र) identical with a Kendra or a Trikona place from the Lagna, leads to the acquisition of abundant knowledge and vast wealth.

सुलाचतुरमन्दिरं द्विपतुरङ्गमान्दोलिका

भवत्यशुमयिष्ठिते तदधिके फले पूर्ववत् ॥

लग्नावाहेशवमैशसम्बन्धे चाश्ववाहनम् ।

शुकेणान्दोलिकापासिर्गुण्या मनवाहनम् ॥

केन्द्रायस्त्रविलम्बकोणसहनस्यौ काव्यवाहेश्वरौ

देवेदोनेन्दुविलम्बनायसहितावन्योन्यमाश्रितौ ।

अन्योन्यं मतिभाग्यफण्टकगतौ सुस्यानगौ स्पृहं

पश्यन्तौ यदि क्षीनवंशजन्तोपि स्वाचतुर्वाहनः ॥

वाहनेषु गुरुयुते चतुरन्ताख्यवाहनम् ।

यानेष्टे सङ्गमे माने चामरछत्रतंडुतः ॥ १०२ ॥

Sloka 103. When the lord of the 4th bhava is associated with Jupiter, the person born will have a vehicle bordered on all the four sides. When the lord of the 4th bhava occupies the 10th place in conjunction with a benefic planet, the person born will have the appendages of a chowrie and an umbrella.

सुलेश्वरे केन्द्रगते तदीशे लग्नस्थिते वाहनयोगवन्तः ।

कर्मेश्वरे लग्नगते तदीशे कर्मस्थिते भूषणयामवन्तः ॥ १०४ ॥

Sloka 104. When the lord of the 4th bhava occupies a Kendra the lord of which is in the Lagna, the persons born will have facilities for keeping a conveyance. When the lord of the 10th bhava is in the 11th, and the lord of this again in the 10th, the person born under the yoga will have ornaments and vehicles.

NOTES.

The 3rd pada of this Sloka in सर्वार्थसंग्रहम् reads differently as follows :—

कर्मेश्वरे लग्नगते तदीशे ॥

यानेशे लाभराशिस्थे मुखे वा लाभगे कुत्रे ।

अथवा भौमराशिस्थे राज्यप्राप्तिर्न संशयः ॥ १०५ ॥

Sloka 105. When the lord of the 4th bhava is in the 11th or the 4th, and when Mars is in स्वक्षेत्र (Swakshetra) or in the 11th bhava, the yoga will undoubtedly lead to the acquisition of a kingdom

of. सर्वभित्तामणि

क्षेत्रेश्वरे लाभगते बलाले वन्धौ भवं वा सितिसुहृदुक्ते ।

भूसुहृदाद्यौ यदि वा मुखेशे राज्यार्थसौख्यामरणादिवानम् ॥

रुमाद्राइनराशिगतदधिपस्तदधिकथ त्रयः

स्वोच्चस्वर्धसुहृद्गृहेषु चलिनः केन्द्रत्रिकोणायगाः ।

दार्ढ्यायुःशपनासनाम्बरबहुक्षेत्राणि सन्मन्दिरं

बन्धुल्लेहमनीक्षयाहनयशःसीलयानि क्षुर्वन्ति ते ॥ १०६ ॥

Sloka 106. If the planet occupying the 4th bhava, the lord thereof and the one aspecting it, be in a Kendra or Trikona position or in the 11th bhava identical with their exaltation, their own or friendly signs, and if they be also possessed of strength, they secure to the person concerned long life, beds, seats, apparel, much landed property, a good mansion, friendship of relatives, charming vehicles, fame and happiness.

स्वोच्चराशिगतधान्द्रिः केन्द्रकोणसमन्वितः ।

विद्यानाहनसंपत्तिं करोति विपुलं धनम् ॥ १०७ ॥

Sloka 107 Mercury in exaltation or in Swakshetra (स्वक्षेत्र) identical with a Kendra or a Trikona place from the Lagna, leads to the acquisition of abundant knowledge and vast wealth.

NOTES.

For the same effect see the following from उच्चरपारांशर.

विद्यास्वानाधिनायामृतनिर्णयुतौ दुष्टमावान्निहाय
 स्तोचान्योन्याविभिन्नस्थितिनिर्णयगतौ मीक्षितौ चेच्छुभैर्वा ।
 हृदौ युक्तौ क्रमेणामरगुरुभृगुचन्द्रेतरेर्भूरिविषः
 शराध्यायी क्लीन्प्रभवति नितरां मान्त्रिकः कौशली च ॥

लभेष्टात्सुखनायकप्रयनगौ मान्येशमाग्यस्थितौ
 चत्वारः शुभमर्गगाः सुफलिनस्ते लग्नसंबन्धिनः ।
 अन्योन्याभितर्पिता यदि महीपालधिराद्युः सुखी
 तेजस्वी चतुरन्तपानधिपुलभीराजविद्वाङ्मिवः ॥ १०८ ॥

Sloka 108. If, in any horoscope, the four planets, —viz., the lord of the 4th and the 9th bhavas reckoned from the lord of the Lagna and the planets occupying the two bhavas—be strong in auspicious vargas and related to the Lagna in some way, and if they wherever possible be associated with or aspected by one another, the person concerned will be a king long-lived, energetic, in possession of four-cornered vehicles, large wealth and other symbols of sovereignty.

ग्रहास्त्रयः स्थानबलाधिकाद्येद्विचित्ररत्नाभरणादिसौख्यम् ।
 खेटद्वये वीर्ययुते विलभे तदीयपाके सम्पदैति सौख्यम् ॥१०९॥

Sloka 109. If 3 of the four planets (mentioned in the above sloka) have superior positional strength (स्थानबल-Stthanabala) the effect will be the acquisition of diverse kinds of precious stones, ornaments and comforts. If two of the planets be possessed of strength in the Lagna, the person born will be happy in their respective dasa periods.

उक्तस्वानश्रयेष्वेको बली वाहनराशिः ।

लभलभेशसंबन्धी वदशा वाहनप्रदा ॥ ११० ॥

Sloka 110. If the lord of the 4th house occupy singly and in strength one of the three positions mentioned in sloka 108, *supra* (i.e. 1st, 4th and 9th bhavas) and be associated with the Lagna or its lord, the dasa period of the planet in question will lead to the acquisition of vehicles.

चतुर्थधर्मायधनाधिनाया विलग्नसम्बन्धलाधिकावेत् ।

तदीयपाके समुपैति राज्यं क्रमेण मायं धनलभमर्थम् ॥ १११ ॥

Sloka 111. If the lords of the 4th, 9th, 11th and the 2nd bhavas be related to the Lagna in some way and have strength, they will, in their several dasa periods, respectively lead to the acquisition of a kingdom, good fortune, accession of wealth and property.

ते चत्वारोऽधिकमलपुता देहसन्धिनधे-

देतत्सर्वं भवति विपुलं दुर्बला दुःखदाः स्युः ।

मिथं मिथैस्तनुपरिपवः कारकी भावनायो

भाषाक्रान्तो विगतबलिनधेदसिद्धेऽदस्ते ॥ ११२ ॥

Sloka 112. If the four planets (mentioned in the previous sloka) have superior strength and be connected with the Lagna in some way, all this will take place on a large scale; if they be all weak, they will produce misery. The effect will be mixed if their strength be of a mixed character. If the Karaka of the bhava concerned, its lord and the planet occupying it be inimical to the lord of the Lagna and be weak, they will prove exceedingly troublesome.

NOTES.

For the same effect see the following from उत्तरपाठशत.

विद्यास्थानाधिनायामृतकिरणसुतौ दुष्टभावान्निहाय
 स्वोद्यान्योन्याधिमित्रस्वित्तिनिलयगतौ वीक्षितौ चेज्जुमेर्षा ।
 हृद्यौ युक्तौ क्रमेणामरगुरुगुणन्द्रेतैर्भूरिविद्यः
 शुराध्यायी कवीन्द्रप्रभवति नितरां भान्त्रिकः कौशली च ॥

लभेशास्तुखनायसमृद्धनगौ मान्येशमान्यस्वितौ
 चत्वारः शुभपर्वणाः सुबलिनस्ते लग्नसंवन्धिनः ।
 अन्योन्याधितर्काक्षिता यदि महीपालधिराष्टः सुखी
 तेजसी चतुरन्तयानपिपुलथीराजचिह्नाक्षितः ॥ १०८ ॥

Sloka 108. If, in any horoscope, the four planets, —viz., the lord of the 4th and the 9th bhavas reckoned from the lord of the Lagna and the planets occupying the two bhavas—be strong in auspicious vargas and related to the Lagna in some way, and if they wherever possible be associated; with or aspected by one another, the person concerned will be a king long-lived, energetic, in possession of four-cornered vehicles, large wealth and other symbols of sovereignty.

प्रदास्यः स्थानवलाधिकाथेद्विचित्ररत्नाभरणादिसौख्यम् ।
 खेटद्वये वीर्ययुते विलये तदीयपाके समुपैति सौख्यम् ॥१०९॥

Sloka 109. If 3 of the four planets (mentioned in the above sloka) have superior positional strength (स्थानवत्-*Seethanabala*) the effect will be the acquisition of diverse kinds of precious stones, ornaments and comforts. If two of the planets be possessed, of strength in the Lagna, the person born will be happy in their respective *dasa* periods.

If the planets referred to above occupying a *gusthāna* (*Dusthāna*) be eclipsed, depressed or in an inimical house, there will be no vehicle or other such means of pleasurable locomotion; if they be in their own house and, possess superior strength, there will be a long spell of enjoyment culminating in progress in a palanquin.

बन्धुकर्मगृहाधीशौ लाभस्थानगतेथकौ ।

फलवन्तौ यदि स्थातां सर्वभाग्यफलप्रदौ ॥ ११६ ॥

Sloka 116. If the lords of the 4th and the 10th bhavas either occupy or aspect the 11th bhava and be strong, they will bestow every blessing.

लाभसौ सुखभाग्येशौ पश्यन्तौ वा सुखस्थलम् ।

वाहनी सर्वभाग्याख्यो राजप्रीतिकरो भवेत् ॥ ११७ ॥

Sloka 117. If the lords of the 4th and the 9th bhavas be in the 11th bhava or aspect the 4th, the person born will have many vehicles and an abundance of every earthly blessing, and be capable of pleasing his sovereign.

धर्मवाहनराशीशौ लंगसंबन्धिनौ यदि ।

जीवदृष्टियुतौ तस्य राजवदयादिभूषणम् ॥ ११८ ॥

Sloka 118. If the lords of the 9th and the 4th bhavas be related to the Lagna in some way and be aspected by or in conjunction with Jupiter, the person born will have the capacity to ingratiate himself into the favor of a king and other such ornamental accomplishments.

NOTES.

See sloka 102 first half *supra*.

शुभवाहनराशीशौ शुभसेचरसंयुतौ ।

वहसेनाधिपः श्रीमान् बलिनी यदि जायते ॥ ११९ ॥

वाहनेशेऽरिनीचक्षे दुःखे धर्माधिपेक्षिते ।

सुदुर्वाहनसंप्राप्तिश्चलवाहनत्वापि वा ॥ ११३ ॥

Sloka 113. When the lord of the 4th bhava being in an inimical or depression sign, occupies a दुःस्थान (Dusthāna) and is aspected by the lord of the 9th bhava, there will be acquisition of a vehicle which will be either unsteady or prove a very bad specimen of its kind.

व. धर्माधिपेक्षितत्वापि

दुःस्थे विभूते यदि वाहनेशे मान्येश्वरेणापि समीक्षिते वा ।

सुदुर्वाहनी चञ्चलवाहनी वा लोभाधिपेनापि समीक्षिते वा ॥

धर्मकर्मविलग्नस्यास्तुङ्गोपगंशुभग्रहाः ।

लभाधिपेन संदृष्टा यानान्ते दुःखमाप्नुयात् ॥ ११४ ॥

Sloka 114. If the planets in the 9th, 10th and the 1st bhavas be benefic ones in their exaltation and be aspected by the lord of the Lagna, the person concerned will come to grief when a vehicle habitually used by him ceases to exist.

व. धर्माधिपेक्षितत्वापि

कर्मभाग्यविदग्धेषु शोभे सौम्यग्रहाः स्थिताः ।

दृष्टेषु वा लग्नेन यानान्ते दुःखमाप्नुयात् ॥

जीवे या सुखये शुभग्रहयुते लग्नाद्यपःस्थानगे

सौम्यैर्षे नरवाहनं चिरतरं राजप्रतापान्वितम् ।

दुःखे पापयुतेऽरिनीचरिणो यानादिमाग्यं न हि

स्वर्षे सर्ववलाधिके चिरसुखं चान्दोलिकारोक्षणम् ॥ ११५ ॥

Sloka 115. If Jupiter or the lord of the 4th bhava associated with a benefic planet occupy a benefic Rasi identical with the 9th bhava from the Lagna, the person concerned will move about in royal splendour in a vehicle borne by men during the greater portion of his life.

If the planets referred to above occupying a दुःस्थान (Dus-thana) be eclipsed, depressed or in an inimical house, there will be no vehicle or other such means of pleasurable locomotion; if they be in their own house and possess superior strength, there will be a long spell of enjoyment culminating in progress in a palanquin.

बन्धुकर्मगृहाधीशौ लाभस्नानगतेष्वकी ।

बल्यन्तौ यदि स्यातां सर्वभाग्यफलप्रदौ ॥ ११६ ॥

Sloka 116. If the lords of the 4th and the 10th bhavas either occupy or aspect the 11th bhava and be strong, they will bestow every blessing.

लाभस्त्रीं सुखभाग्येशौ पश्यन्तौ वा सुखस्थलम् ।

पाह्नी सर्वभाग्याढ्यो राजप्रीतिकरो भवेत् ॥ ११७ ॥

Sloka 117. If the lords of the 4th and the 9th bhavas be in the 11th bhava or aspect the 4th, the person born will have many vehicles and an abundance of every earthly blessing, and be capable of pleasing his sovereign.

धर्मवाहनराशीशौ लभसंबन्धिनौ यदि ।

जीवदृष्टिपुतौ तस्य राजवश्यादिभूषणम् ॥ ११८ ॥

Sloka 118. If the lords of the 9th and the 4th bhavas be related to the Lagna in some way and be aspected by or in conjunction with Jupiter, the person born will have the capacity to ingratiate himself into the favor of a king and other such ornamental accomplishments.

NOTES.

* See sloka 102, first half supra.

शुभवाहनराशीशौ शुभस्नेहरसंपुतौ ।

चहुसेनाधिपः श्रीमान् बलिनौ यदि जायते ॥ ११९ ॥

वाहनेशोऽरिनीचस्ये दुःस्ये धर्माधिपेक्षिते ।

सुदुर्बाहनसंग्रासिथलवाहनतापि वा ॥ ११३ ॥

Sloka 113. When the lord of the 4th bhava being in an inimical or depression sign, occupies a दुःस्थान (Dusthāna) and is aspected by the lord of the 9th bhava; there will be acquisition of a vehicle which will be either unsteady or prove a very bad specimen of its kind.

cf. वरार्थेपिन्तामणि

दुःस्थे विमूढे यदि वाहनेरो भग्येश्वरेणापि सधीक्षिते वा ।

दुर्बाहनी चथलवाहनी वा लामाधिपेनापि समीक्षिते वा ॥

धर्मकर्मविलग्नस्थास्तुक्लोपगञ्जुर्धमग्रहाः ।

लमाधिपेन संदष्टा यानान्ते दुःखमामुषात् ॥ ११४ ॥

Sloka 114. If the planets in the 9th, 10th and the 11th bhavas be benefic ones in their exaltation and be aspected by the lord of the Lagna, the person concerned will come to grief when a vehicle habitually used by him ceases to exist.

cf. वरार्थेपिन्तामणि

कर्मभाग्यविलग्नमपु श्लोषे सौम्यग्रहाः स्थिताः ।

दृष्टेषु वा लग्नेन यानान्ते दुःखमामुषात् ॥

जीवे वा मुखपे शुभग्रहयुते लग्नाक्षयः स्थानगे

सौम्येर्षे नरवाहनं चिरतरं राजप्रतापान्वितम् ।

दुःस्थे पापयुतेऽस्तनीचरिषुगे यानादिमाग्यं न हि

स्वर्षे सर्वमलाधिके चिरसुखं चान्दोलिकारोहणम् ॥ ११५ ॥

Sloka 115. If Jupiter or the lord of the 4th bhava associated with a benefic planet occupy a benefic Rasi identical with the 9th bhava from the Lagna, the person concerned will move about in royal splendour in a vehicle borne by men during the greater portion of his life.

सशुक्रजीवो गेहेशो भाग्यसो भाग्यपे सुखे ।

केन्द्रत्रिकोणयोर्वाधपे बहुवाहनदेशभाक् ॥ १२३ ॥

Sloka 123. If the lord of the 4th bhava in conjunction with Jupiter and Venus, occupy the 9th bhava and if the lord of the latter be in the 4th or in any of the other Kendras or in a Trikona position, the person born will possess many vehicles and lands.

लग्नेकेन्द्रस्थिते सौम्ये धर्मे तुल्यग्रहाधिपे ।

धनेशे केन्द्रभावे योगः सिंहासनप्रदः ॥ १२४ ॥

Sloka 124. If a benefic planet be in the Lagna-Kendra, i.e. Lagna itself, and the 9th bhava be occupied by a planet in exaltation and when the lord of the 2nd bhava is in a Kendra, the yoga is calculated to lead to a throne.

८९. भातकण्ठ

सौम्ये विद्यमाने बलपूर्णगृहे धर्मास्थिते शोभनलेखनेन्द्रे ।

खोचस्थिते वित्तपतौ च केन्द्रे सिंहासनप्राप्तिमुदाहरन्ति ॥

भाग्ये शुभेक्षिते केन्द्रे शुभेः सह धनाधिपे ।

उच्चग्रहे द्वितीयस्थे जन्म सिंहासनप्रदम् ॥ १२५ ॥

Sloka 125. When the 9th bhava is aspected by a benefic planet and the lord of the 2nd bhava in conjunction with benefic planets occupies a Kendra, and a planet in exaltation is in the 2nd bhava, the birth in such a yoga is likely to lead to a throne.

९०. भातकण्ठ

सौम्येक्षिते धर्मगृहे तु केन्द्रे सवित्तपे शोभनलेखनेन्द्रे ।

उच्चस्थितो वित्तगृहस्थियशोर्हिसिंहासनप्राप्तिमुदाहरन्ति ॥

लग्नेवाहनभाग्येशाः कर्मस्थाः कर्मपत्तनी ।

लग्नं पश्यति वा खेटः सिंहासनफलप्रदः ॥ १२६ ॥

Sloka 119. If the lords of the 9th and the 4th bhavas be strong and associated with benefic planets, the person born will be opulent and in command of a numerous army.

अ. सातकरस

सौख्याधिपे शोभनस्त्रेचरेण भाग्येश्वरेणापि युतेऽथवा स्यात् ।

सेनावहुत्वं संयुपैति जातो बहुस्यदेराभरणार्थयानम् ॥

भाग्यस्थिते पाहनराशिनाथे सशुक्रजीवे शुभस्वेटराशौ ।

भाग्याधिपे कौणचतुष्टये वा बहुभदेशाभरणार्थयानम् ॥ ११० ॥

Sloka 120. If the lord of the 4th bhava be in the 9th, identical with a sign owned by a benefic planet, and in conjunction with Jupiter and Venus, and if the lord of the 9th bhava be in a Kona or a Kendra position, the person born will have ornaments, wealth and vehicles collected from many countries.

कामारियानसहस्रतपोलभ्ययेधराः ।

सुताधिपेन संयुक्तास्त्वसंख्याकरदेशमाह ॥ १२१ ॥

Sloka 121. If the lords of the 7th, 6th, 4th 3rd, 9th, 1st and the 12th bhavas be in conjunction with the lord of the 5th bhava, the person born will possess lands teeming with numberless mines.

सुखाधिपो देवगुरुः सितो वा बली विलयाजयमोपधातः ।

त्रिकोणकेन्द्रोपगतः शुभेशः समेति जातो बहुवाहनानि ॥ १२२ ॥

Sloka 122. If the lord of the 4th bhava being Jupiter or Venus occupy the 9th bhava from the Lagna in great strength, and if the lord of the 9th bhava be in a Kendra or Trikona position, the person born will get many vehicles.

सद्यःकजीवो गेहेद्यो माग्यस्यो माग्यपे सुखे ।

केन्द्रत्रिकोणयोर्वाऽपि बहुधाह्नदेशभाक् ॥ १२३ ॥

Sloka 123. If the lord of the 4th bhava in conjunction with Jupiter and Venus, occupy the 9th bhava and if the lord of the latter be in the 4th or in any of the other Kendras or in a Trikona position, the person born will possess many vehicles and lands.

लग्नकेन्द्रस्थिते सौम्ये घर्मे तुल्यग्रहाश्रिते ।

धनेशे केन्द्रमात्रस्थे योगः सिंहासनप्रदः ॥ १२४ ॥

Sloka 124. If a benefic planet be in the Lagna-Kendra, i.e. Lagna itself, and the 9th bhava be occupied by a planet in exaltation and when the lord of the 2nd bhava is in a Kendra, the yoga is calculated to lead to a throne.

डा. बाबू कर्णिक

सौम्ये विलम्बे मलपूर्णसुक्ते धर्मान्निष्ठे शोभनखेशरेन्द्रे ।

स्वोच्छिष्टैः वित्तपतौ च केन्द्रे सिंहासनवासिपुत्राहरन्ति ॥

भाग्ये शुभेक्षिते केन्द्रे शुभैः सह धनाधिक्ये ।

उद्यमग्रेह द्वितीयस्थे जन्म सिंहासनप्रदम् ॥ १२५ ॥

Sloka 125. When the 9th bhava is aspected by a benefic planet and the lord of the 2nd bhava in conjunction with benefic planets occupies a Kendra, and a planet in exaltation is in the 2nd bhava, the birth in such a yoga is likely to lead to a throne.

६१. आलोक्यः

सौम्येक्षिते चर्मगृहे तु केन्द्रे सवित्तपे शोभनखेचरेन्द्रे ।

उज्जयिनिने .नित्तमृण्यमित्तयोर्दिसृष्टासन्तप्रान्तिमृष्टाहरन्ति .॥

लभवाह्नभाग्येशाः कर्मस्थाः कर्मपस्तनी ।

लभं पश्यति वा खेटः सिंहासनफलप्रदः ॥ १२६ ॥

Sloka 126. If the lords of the 1st, 4th and the 9th bhavas be in the 10th, and the lord of the latter occupy or aspect the Lagna, the effect of the yoga will be a throne.

cf. लानकरज

मारयेदशमेशचतुर्मासाः कर्मस्मिता नीचमौढ्यादिहीनाः ।

कर्मेश्वरेणापि युते विद्यन्ते सिंहासनप्राप्तिमुदाहरन्ति ॥

कर्मलभमुखाधीशाः कर्मस्थानगता यदि ।

कर्मपो लग्नसंपन्धी सिंहासनपतिर्भवेत् ॥ १२७ ॥

Sloka 127. If the lords of the 10th, 1st and the 4th bhavas occupy the 10th bhava and the lord of the last mentioned be some way connected with the Lagna, the person born in the yoga will become the master of a throne.

NOTES.

Some books read, "शुभाधीशाः" in place of "शुभाधीशाः",

गुरुशुक्रशुभाधीशाः केन्द्रकोणायगा यदि ।

अनेकपानसम्पन्नो मण्डलाधिपतिर्भवेत् ॥ १२८ ॥

Sloka 128. If Jupiter, Venus and the lord of the 9th bhava be in a Kendra or Kona position, or in the 11th bhava, the person born will have an abundance of vehicles and become a monarch.

यानेशकर्मोपगती यलिष्ठौ यमेशदृष्टौ यदि तयती वा ।

परस्परस्त्रेयसमागती वा सिंहासनप्राप्तिकरी भवेताम् ॥ १२९ ॥

Sloka 129. If the lord of the 4th bhava and the planet occupying the 10th possess most strength and be aspected by or in conjunction with the lord of the 9th bhava, or if they be each in the other's house, they will pave the way to the attainment of a throne.

तद्दशान्तर्दशाकाले तद्राशिपदशाममे ।

तदीयश्रुक्तिसंप्राप्ते सिंहासनपतिर्भवेत् ॥ १३० ॥

Sloka 130. The person referred to in the preceding sloka will become the occupant of a throne when, in the main dasa (दशा) of the lord of the 4th bhava, its own antardasa (अन्तर्दशा) sets in, and when during the progress of this antardasa, the vidasa (विदशा) and within it the upadasa (उपदशा) of the lord of the 10th bhava is reached.

शुभोदयेर्ज्ञा सुखराशिपती सुखाधिपो लग्नगतः शुभर्क्षे ।

अतीव सौख्यं समुपैति नित्यं सपक्षयातो यदि शत्रुभाग्यम् १३१

Sloka 131. If the lords of the 9th and the 1st bhava occupy the 4th and the lord of the latter be in the Lagna identical with a benefic Rasi, the person born will always enjoy happiness. But if the lord of the 4th bhava happen to be in the 8th and the other conditions obtain as in the above yoga, he will be overtaken by misfortune—a fate that usually befalls an enemy or a hostile person.

सपक्षभावाधिपतौ तपःस्थे शुभैरदृष्टे बलसंयुते वा ।

स्वकीयभाग्यादिकमल्पकालं ददाति शत्रौ सुखनायदाये ॥ १३२ ॥

Sloka 132. If the lord of the 8th bhava be in the 9th or aspected by benefic planets or possessed of much strength, the person born under the yoga will have to surrender, for some time, during the dasa period of the lord of the 4th bhava, his whole fortune to his enemy.

सुखाधिपे शोभनस्तेष्टयुक्ते तदीयपाकान्तमराविर्गं चत् ।

पापान्विते तस्य दशावसाने पुनः स्वभाग्यं समुपैति सर्वम् ॥ १३३ ॥

Sloka 133. If, under the conditions set forth in

the previous sloka, a benefic planet be in conjunction with the lord of the 4th bhava, the whole fortune of the person concerned will be with the enemy during the whole of the dasa period of the latter planet. But if the planetary conjunction be malefic, the fortune will return to its former owner at the concluding portion of the dasa of the lord of the 4th bhava.

क्षेत्रस्याने शुभक्षेत्रे तदीक्षेत्रे शुभसंयुते ।

तत्कारके तथा प्राप्ते बहुक्षेत्रधनान्वितः ॥ १३४ ॥

Sloka 134. If the 4th bhava be a benefic Rasi and its lord be in conjunction with a benefic planet and the Karaka of the bhava also holds a similar position, the person born will have much land and wealth.

क्षेत्रेश्वरे नीचसप्तभागे फालाभिश्चलान्तकपट्टिभागे ।

पापान्विते पापसमीक्षिते वा क्षेत्रादिनाशं कथयन्ति तद्व्याः ॥

Sloka 135. If the lord of the 4th bhava occupying a depression or an inimical varga has attained any one of the malefic 60th portions of a sign, viz. Kalagni, Sula, or Antaka (kala) and if it be also in conjunction with or aspected by malefic planets, the yoga will lead to the loss of lands and other such sources of livelihood, say the astrologers.

लगाधिपस्य गृहपो यदि शत्रुखेट-

स्तत्पाकशक्तिसमये गृहभूमिनाशम् ।

यानेशशक्तिसमये निजवन्धुदानिः

शून्यारमान्दिद्युतशक्तिरनर्थहेतुः ॥ १३६ ॥

Sloka 136. If the planet owning the sign occupied by the lord of the Lagna be an enemy, there will be loss of land and house when, in the dasa period of the planet,

its own भुक्ति (Bhukti) sets in. When the Bhukti of the lord of the 4th bhava in the main dasa referred to approaches, the person concerned will become bereft of some relative; and the Bhukti, in the same dasa, of a planet in conjunction with Saturn, Mars or Mandi will occasion disasters.

यित्तेष्टः ससुखाधिपो नचमगः सौम्यान्वितः सौम्यमे
नि १०० समुपैति लाभघनर्षा पातालराशिस्थितौ ।

तन्नाथः शुभराशिगः शुभयुतो निभेषसिद्धिर्भवेत्

लाभेष्टः सुखराशिगः शुभयुतो निभेषपित्तप्रदः ॥ १३७ ॥

Sloka 137. If the lords of the 2nd and the 4th bhavas occupy, in conjunction with a benefic planet, the 8th bhava identical with a benefic Rasi, the person born will come by a treasure laid under-ground. Again, if the lords of the 11th and the 2nd bhavas be in the 4th, and the lord of the last-mentioned bhava be in a benefic sign in conjunction with a benefic planet, the acquisition of hidden treasure will be the result. Thirdly, the lord of the 11th bhava occupying the 4th in conjunction with a benefic planet is a giver of wealth concealed underground.

NOTES.

This appears in अतन्त्रम्.

अर्थव्ययगृहाधीशा नाशगाः पापसंयुताः ।

यावद्विरशुभैर्युक्तास्तावद्देहालसत्त्वदाः ॥ १३८ ॥

Sloka 138. The lords of the 2nd, 12th and the 4th bhavas occupying the 8th in conjunction with malefic planets occasion languidness in the house which will increase in proportion to the number of evil planets conjoined.

पापेऽहौ वा पापदृष्टे मुखे गेहसुखार्तिमाक् ।

नीचेऽश्वत्थौ कुलेऽर्के वा मुखे खादगृहो नरः ॥ १३९ ॥

Sloka 139. If a malefic planet or Rahu in the 4th bhava be aspected by an evil planet, the person born will be a sufferer in the matter of domestic comforts. If Mars or the Sun occupying the 4th bhava be in depression or in an inimical house, the person concerned will be houseless.

नीचेऽस्तमे वा गेहस्थे कृषाम्न्वादौ पतिष्यति ।

मुखे पापे पापभाक् खात् मुखे मन्दे सुखभयः ॥ १४० ॥

Sloka 140. If the planet in the 4th bhava be depressed or eclipsed, the person born will slip into a well or some such reservoir. If there be a malefic planet in the 4th bhava, he will experience misfortunes. If Saturn occupy it, there will be loss of comfort and happiness.

गृहेऽप्ययगे लमादन्यगेहोऽन्यदेशगः ।

रन्ध्रे गृहाद्यभावो वा पृष्ठे द्वात्यादिसाद्रहः ॥ १४१ ॥

Sloka 141. If the lord of the 4th bhava from the Lagna occupy the 12th, the person born will lodge in a stranger's house in a foreign land; if it occupy the 8th bhava, there will be no house etc., owned or tenanted by him; if the planet be in the 6th bhava, he will lodge in a house of which the master is a paternal relation, such as an uncle, a cousin, etc.

अयत्ततो मन्दिरलामदः खात् चतुर्थपक्षत्र चलाधिको वा ।

दुःस्नानगो दुष्टमलान्वितयेदालस्यगेहं ग्रहपीडितं वा ॥ १४२ ॥

Sloka 142. The lord of the 4th bhava occupying it or any other strong planet therein will easily lead to the

acquisition of a house. If the lord of the 4th bhava occupy a दुःस्थान (Dusthahana) or if the planet occupying the 4th bhava has strength for evil (as an adversary), the house falling to the lot of the person born will be either crazy or haunted.

पदत्रिन्ययाष्टमोपेता न्ययवित्तगृहाधिपाः

यावत्पापसमोपेतास्तावद्गृहविनाशदाः ॥ १४३ ॥

Sloka 143. The lords of the 12th, the 2nd and the 4th bhavas occupying the 6th, the 3rd, the 12th and the 8th bhavas from the Lagna, lead to the loss of a house in proportion to the number of malefic planets in conjunction with them.

लघ्नत्रिकोणकेन्द्रस्था यावत्फलसमन्विताः ।

तावत्संख्याकगेहानां समीचीन्य वदेद्वृषः ॥ १४४ ॥

Sloka 144. A wise astrologer may assert the sound condition of as many houses as there are planets in the Trikonas and Kendras from the Lagna.

cf. 'पराशर'

केन्द्रत्रिकोणेषु शुभमन्त्रेण युते समीचीनगृहाभिलम्बिः ।

चतुर्थभावाधिपती विलग्राद् व्ययस्थिते जीर्णगृहं समेति ।

त्रिकोणकेन्द्रोपगते बलाढ्ये विभिन्नगेहं रुचिरं उदाहृः ॥१४५॥

Sloka 145. If the lord of the 4th bhava occupy the 12th from the Lagna, the person born will have a dilapidated house; but if the planet be in a Trikona or a Kendra and possess great strength, the house would be lovely and of many hues.

वृत्तपि सौम्यसंयुक्ते गेहेषु बलसंयुते ।

गोपुरासंयुगे चापि समेति वृद्धमन्दिरम् ॥ १४६ ॥

Sloka 146. When the 3rd bhava is occupied by a benefic planet and the lord of the 4th bhava is strong,

the person born will possess a strong house; the same will be the case when the lord of the 4th bhava has attained Gopura and other benefic Vargas.

आज्ञाक्रियाक्षेत्रविनाशमाहुराज्ञेश्वरे मेहगते सपापे ।

क्रांशके मृत्युकरादिभागे रन्ध्रेश्वरेणापि युते तथैव ॥ १४७ ॥

Sloka 147. If the lord of the 10th bhava associated with a malefic planet occupy the 4th, the astrologers say the person born will become bereft of lands and obedient service. The same effect is produced if the lord of the 10th occupy the 4th in a malefic Navamsa and in such a baneful shashtyamsa as मृत्युकर (Mrityukara) and be at the same time in conjunction with the lord of the 8th bhava.

सुतीपे सौम्यसंयुक्ते मेहेशे स्वलान्विते ।

लमेशे चलसंपूर्णे हर्म्यं प्राकारसंयुतम् ॥ १४८ ॥

Sloka 148. When the 3rd bhava is occupied by a benefic planet and when the lords of the 4th and the 1st bhavas are in strength, the person born will be in possession of a mansion with encircling walls.

पारावताक्षके मेहनाथे शुचिन्दुवीक्षिते ।

गोपुराद्यंशके वाऽपि दैविकं गृहमादिशेत् ॥ १४९ ॥

इति श्रीनवग्रहकृपया नैयनाथविरचिते

जातकपारिजाते द्वादशोऽध्यायः ॥

Sloka 149. If the lord of the 4th bhava be in a पारावतार (Paravatama), or being aspected by Jupiter and the Moon has attained Gopura or other भूत (amsa), the astrologer should declare the possession on the part of the person born of a divine abode (Temple?).

Thus ends the XIIth Adhyaya, &c.,

जातकपारिजाते त्रयोदशोऽध्यायः

॥ पञ्चषष्ठभावाध्यायः ॥

Adhyaya XIII.

THE EFFECTS OF THE 5TH AND THE 6TH BHAVAS.

॥ अथ पञ्चमभावाफलम् ॥

पुत्रादेवमहीपपुत्रपितृधीपुण्यानि संश्रिन्तये-

पाश्यामस्तसुतस्त्रकर्मभवनेर्द्वाटनं रिःकृतः ।

लमाद्वन्द्यदिनेशतः पितृपुत्रं जीवात्मजस्यानतः

पुत्रप्राप्तिरनङ्गविषयसितैः स्त्रीसंपदश्चिन्तयेत् ॥ १ ॥

Sloka 1. It is from the 5th bhava that an astrologer should think about a person's tutelary deity, sovereign, son, father, intelligence and religious merit. A pilgrimage has to be guessed with reference to the 7th, the 8th, the 2nd and the 10th bhavas. Any wandering to a far-off place should be ascertained from the 12th bhava. The father's happiness may be known with reference to the 1st and the 4th bhavas and the Sun. The acquisition of children is to be determined in connection with Jupiter and the 5th bhava. The wife's accomplishments, the astrologer may predict through the 7th bhava, the lord of the 2nd and Venus.

cf. जातरामरण

बुद्धिप्रपन्नात्मजमन्त्रविद्याविनियगर्भस्तिथिनीतिमत्स्यः ।

सुताभियानि भवन् नराणां होरागमज्ञैः परिचिन्तनीयम् ॥

लगादात्मनि पुंग्रहेक्षितयुते पुंदेवताराधनं

शुभे शुक्रनिशाकरेक्षितयुते स्त्रीदेवतामिच्छति ।

मानौ भास्करमुख्यमिन्दुसितयोगौरीं कुमारं कुजे

विष्णुं चन्द्रसुते गुरौ शशिधरं शान्यादियोगे परान् ॥२॥

Sloka 2. If the 5th bhava from the Lagna be occupied or aspected by a male planet, the person born will adore a male deity. If the 5th bhava be an even Rasi and aspected or occupied by the Moon or Venus, he will prefer to worship a female deity. If the planet aspecting or occupying the 5th bhava be the Sun, the deity worshipped will be the Sun chiefly; if the Moon or Venus, the goddess गौरी (Gouri) will be adored; if Mars, it will be Kartikeya; if Mercury, the object of adoration will be Vishnu; if Jupiter, it will be Siva. If the 5th bhava be in conjunction with or aspected by Saturn or others, *viz.*, Rahu or Ketu, the person will worship other deities.

NOTES.

This sloka appears in यमदत्त.

The word आत्मनि (Atman) denotes the 5th bhava. *cf.* कर्मविवेक.

रागादङ्गं सन्निकृतात्मनी भविष्यत् ॥

लगाधिपस्यात्मपत्नी सपत्ने तदेवभक्तिः सुतनाशहेतुः ।

समानता सौम्यतरे सुदृढ्ये तदेवतापारकृपामुर्वेति ॥ ३ ॥

Sloka 3. Devotion to the deity indicated by the lord of the 5th bhava leads to the loss of children when the planet is inimical to the lord of the Lagna. If the lord of the 5th bhava be not inimical but more propitious, the effect would be even. But if there would be friendship between the lords of the 5th and the 1st bhavas, he will, by worshipping the deity indicated by

the lord of the 5th bhava, secure the infinite grace of that deity.

राजस्थाने शुक्रबुधमित्रैरीक्षिते संयुते वा

उद्गाढीये चलवति नृपप्रीतिसम्पत्तिमेति ।

पापाक्रान्ते विगतबलिनि स्वामिनि क्रूरमार्गे

जातो विद्याविनयगुणधोराजमन्मानहर्निः ॥ ४ ॥

Sloka 4. If the 5th bhava be occupied or aspected by Jupiter, Mercury and Venus, and if the lord of that bhava be strong, the person born will get into the good graces of his sovereign. But if the 5th bhava be occupied by a malefic planet and its lord being void of strength, occupy a malefic portion of a sign, the person born will be void of learning, education, virtues, intelligence and royal favor.

लभे यामपत्तौ सुखे तनुपत्ता दृष्टेऽथवा खेचरैः

संयुक्ते तु चतुष्पदस्य जननं राहुष्वजाम्बामनः ।

गोजन्मार्पक्षितेन्दुमिश्र महिषी मन्थेन दृष्टे शुते

जातः पादपुरःसरं तनुपतिर्माने तनौ भोगिराद् ॥ ५ ॥

Sloka 5. If the lord of the 4th bhava be in the Lagna and the lord of the latter occupy the 4th and be aspected by or in conjunction with other planets, the birth of a quadruped will take place. If the planets, aspecting or in conjunction, be Rahu or Ketu, the creature born will be a goat; if those planets be Jupiter, Venus or the Moon, the birth will be of a cow; the creature born will be a buffalo if the planet, aspecting or in conjunction with the lord of the Lagna be Saturn. If the lord of the Lagna be in the 10th and Rahu in the Lagna, the creature will come out from the womb with the legs foremost.

विचास्तगौ पंचमयाननाथौ पापेक्षितौ पापसमन्वितौ वा ।
 पुंसत्रिमासे पुरुषग्रहेन्द्रे जाताः कपिकोरुविदालकाद्याः ॥ ६ ॥

Sloka 6. If the lords of the 5th and the 4th bhavas occupy the 2nd and the 7th severally or conjointly, and be aspected by or in conjunction with a malefic planet and when a male planet is in a Drekkana owned by a male sign, the creatures born will be monkeys, pigs, cats and the like.

तस्मिन्मन्दपुषेक्षिते तु जननं पिण्डाकृतिर्वाकूपतिः
 साक्षिर्धर्मलघीक्षितो यदि महीदेवान्यथो नैच्छकृत् ।
 एकस्या गुरुराहुभासुतनयाः शुकेन्दुपुत्रेक्षिताः
 द्यूद्रोऽपि द्विजतीर्यमेति नासितं विद्यामुपैति द्विजः ॥ ७ ॥

Sloka 7. When the Drekkana referred to in the preceding sloka is aspected by Saturn and Mercury, the birth will be something in the form of a lump or a round mass. If Jupiter in conjunction with Rahu be united there and be aspected by a weak planet the person born will be of the Brahmana caste and will stoop to do vile acts not becoming his birth. If Jupiter, Rahu and Saturn be united there and be aspected by Venus and Mercury, the person born though a Sudra will attain to equality with a Brahmin, and as a twice-born will receive instruction in every science.

लग्नापुत्रफलत्रये शुभपतिप्राप्तेऽन्यथाऽऽलोकिते
 चन्द्राद्वा यदि सम्पदस्ति हि तयोर्ज्ञेयोऽन्यथाऽऽत्मभवः ।
 पाथोनोदयने रवी रविपुत्रो मीनस्थितो दारुहा
 पुत्रस्यानरावधं पुत्रमरणं पुत्रोऽन्येन्यच्छति ॥ ८ ॥

Sloka 8. A person can have prosperity (sons, wife, etc.), according as the 5th or the 7th house calculated from the Lagna or the Moon at the time of his birth is occupied or aspected by a benefic planet or by its lord; if otherwise, he can have no son or wife. If, when the Sun occupies Virgo identical with the rising sign, Saturn is in Pices, the latter planet will cause the death of his wife. And Mars in the 5th house in the previous yoga brings about the death of the son.

NOTES.

This sloka has been taken from बृहत्संहिता (Bṛhat Jātaka).

If the ruler of the 9th house is placed in the 5th or the 7th bhava from the Lagna, it will bring all kinds of prosperity. The same holds good for the Moon. This is one interpretation. Here शुभ (Subha) is taken to mean the 9th house.

Second interpretation. If Jupiter, the Master of Benefics (शुभाभिपतिः—Subhanam patiḥ) is placed in the 5th or the 7th house from the Lagna or the Moon, the yoga causes also every kind of prosperity.

Third interpretation. If planets ruling the राश्यानां (Iṣṭa-sthāna, viz., places other than the 3rd, the 6th, the 8th and the 12th) be placed in the 5th and 7th houses from the Lagna or the Moon, then also prosperity is indicated.

Fourth interpretation. If the ruler of the house occupied by Venus be placed in the 5th or 7th bhava from the Lagna or the Moon, it leads to prosperity. Here शुभपति (Subhapatī) is split up into शु (Su)=शुक्र (Sukra), भ (Bha)=राशि (Rāsi) and पति (Pati).

Another view. If the ruler or nakshatra occupied by Venus be placed in the 5th or the 7th from the Lagna or the Moon, then also prosperity is indicated. (The rulers of Nakshatras are according to प्रशिखरी-Vimsottari System).

In all the above interpretations, the planet or planets concerned may take the role of *aspecting* instead of *occupying*.

In the absence of the above yogas, the man is sure to be unhappy.

If Virgo is to rise with the Sun in it and Saturn be in Pisces, the native will kill many wives. If Virgo is to rise with Mars in Capricorn, such a person will lose many sons who are born.

It may however be asked "Why does Saturn in Pisces with the Sun in Virgo as Lagna kill wives?" The answer is, Saturn, as ruler of the 6th, in the 7th and in opposition to the ruler of the 12th is bad. To be more explicit, the rulers of bad houses should not be in Subha Sthanas (शुभस्थान) or good houses.

The Sun and Saturn in opposition will indicate more than one wife especially in dual signs.

Mars in the 5th may be good for finance; but it is certainly bad for issues and will always kill children.

भौमः पञ्चमभगने जाते मातं विनाशयति पुत्रम् ।

इष्टे गुरुणा प्रथमे तिष्ठेन न च सर्वतदष्टः ॥

Mars coming into the first portion of the 5th bhava will kill the first son: coming into the middle portion, he will kill the middle son, and if he comes into the last portion, he will kill the later issues. Further, Mars will always kill children between the ages of 1 and 3 years (Cf. एष्टी नव विरतिः etc., Brihat Jataka—Ch. VIII. sl. 9. According to this principle, the Moon rules for the first year and Mars rules for the next two years. Therefore children will be killed *within three years* by Mars.)

चन्द्रान्नयोः सुतकल्पगृहे स्वनाथसौम्येति न सहिते तद्व्यतिरे सः ।

चन्द्रोदये सवितरि सारगेऽर्कशुभे भार्यामृतिः सुतमृतिः सुतगे कुजः स्यात् ॥

विलसामे चन्द्रगृहे च मूर्तिलान्धां युषा भार्ययात् गगन्ति ।

स्वनाथसौम्यप्रसङ्गगृहे इष्टेऽन्धस्य स्वाद्यते हि पतिः ॥

चन्द्रानन्द (Chalyana Varman), the author of *Saravali* (Saravali), says that there are 12 kinds of sons which a person may be destined to have. They are (1) अमृत (Amrita) a son born to a lawfully married wife; (2) श्वशुर (Kshetraya), one that is born to a wife through a brother or other kinsman of her husband duly appointed

to raise up issue for him; (3) दत्त (Datta), one that has been received as a gift from his natural parents for being adopted; (4) क्रीत (Kreeta), one that has been purchased for purposes of the continuance of the family; (5) कृत्रिम (Kritrima), a grown-up son adopted without the consent of his natural parents; (6) अधमप्रभव (Adhamaprabhava), an offspring born to a low-caste woman through a Brahmin; (7) गुह्यत्पन्न (Gudhotpanna), a son born secretly of a woman when her husband is absent, the real father being unknown; (8) अपविद्ध (Apavidhha), a son that is abandoned by the father or mother, or by both, and adopted by a stranger; (9) पुनर्भवे (Punarbhava), a son of a widow remarried; (10) कान्तीन (Kaneena), the son of an unmarried woman; (11) सहोदर (Sahodha), the son of a woman pregnant at marriage; (12) दासीप्रभव (Dasi-prabhava), the son of a female slave. The particular kind of son that one may get is thus described in Sravati.

सुतभवनं शुभमुक्तं शुभदृष्टं वा शुभसंमिह वेपाम् ।

तेषां प्रसन्नः पुंसां मत्स्यवश्यं न विपरीते ॥

एकतमे शुल्बेन शुभराशावौरसो भवेत्पुत्रः ।

उप्राञ्चन्नादथवा मध्योगाद्वीक्षितेऽपि वा सौम्यैः ॥

संख्या नशांशतुल्याः सौम्याश्च तावती सदा ह्यष्टा ।

शुभदृष्टे तद्विगुणा लिप्ता पापांशकेऽथवा ह्यष्टे ॥

सौरक्षे सौरण्यो बुधदृष्टो गुरुकुनार्कद्वयीनः ।

क्षेत्रनपुत्रं नन्यति बौधोऽपि गणो रविनदृष्टः ॥

मान्दं सुतरामिन्दुर्गिरीक्षिते यदि शनिश्चरेण युतम् ।

दत्तकपुत्रोत्पत्तिः कीतश्च पुपस्य चैवं स्यात् ॥

सप्तमभागे कौन्ते सौरयुते पद्ममे सदा भवने ।

कृत्रिमपुत्रं विन्द्याच्छेषग्रहदर्शनान्मुक्ते ॥

वर्गे पद्मराशौ सौरे सूर्येण वाऽऽत संयुक्ते ।

लोहितदृष्टे वाच्यो जातस्य सुतोऽवमप्रभवः ॥

चन्द्रे भौमांशगते धीस्थे मन्दाकलौक्षिते भवति ।

गूढोत्पन्नः पुत्रः शेषग्रहदर्शनाभावे ॥
 तस्मिन्नेव च भौमे शनिवर्गस्थे निरीक्षिते रविणा ।
 पुरुषस्य भवति पुत्रोऽपविद्ध इति कश्चनमुनिवचनात् ॥
 रानिर्गम्ये चन्द्रे शनिमुक्ते पञ्चमे सदा भवेत् ।
 शुक्ररविभ्यां दृष्टे पुत्रः पौनर्भावो भवति ॥
 चूडा यदार्कस्तत्कालाद्वत्स्वैव पञ्चमे भवेत् ।
 रविदृष्टेऽप्यथ सहिते काशीनः संभवति पुत्रः ॥
 गर्गे रविचन्द्रमसोः सुतगेहे चन्द्रसुपसंयुक्ते ।
 शुभेण दृष्टमात्रे पुत्रः कथितः सहोदरश्च ॥
 पापैर्बलिभिर्मुक्ते पापक्षे पञ्चमे सदा राशौ ।
 जातोऽपुत्रः पूर्यः सौम्यग्रहदर्शनासीते ॥
 शुभनवागे तस्मिन् शुभेण निरीक्षिते त्यक्त्यानि ।
 वासीप्रभवाणि ब्रह्मन्द्रादपि केचिदाचार्याः ॥
 सितशशिर्गर्गे भीष्मे ताभ्यां दृष्टेऽप्यपि संयुक्ते ।
 प्रायेण कन्यकाः स्युः समराशिगणेऽपि चान्यथा पुत्राः ॥

Such of those in whose horoscopes the 5th house is occupied or aspected by benefic planets or is itself an auspicious sign (being owned by benefics), will certainly be blessed with one or other of the kinds of sons described above. If it be otherwise, there will be no issue.

If the 5th house, counted either from the Lagna or the Moon whichever is stronger, happen to be a Varga of Jupiter and should also be a benefic sign or be aspected by benefic planets, the person concerned will have an औत्स (Auraza) son.

The number of sons that a person may have is that signified by the number of benefic Navamsas that have elapsed in the 5th bhava. This number will be doubled if the bhava be also aspected by benefics. The number lost will be ascertained through the number of malefic Navamsas traversed, and the number will be

doubled if the bhava be also aspected by malefics. Also *Of*. XIII—46, 47, *infra*.

If the 5th house belong to a Varga of Saturn and be aspected by Mercury but not by Jupiter, Mars or the Sun, the person concerned will have a क्षेत्रज (Kshetrja) son. The same will be the case if the house in question belong to a Varga of Mercury, be aspected by Saturn and be at the same time devoid of the aspect of Jupiter, Mars or the Sun.

If Saturn should own the 5th house and also occupy it and if the Moon should aspect the said house, the person concerned will get a दत्तज (Dattaja) son. If Mercury should take the role of Saturn in the above yoga the native will get a क्रेतज (Kretaja) son.⁴

If the 5th house with Saturn in it be in the Saptaimsa of Mars and be not be aspected by any of the remaining planets, the person concerned will get a कृत्रिम (Kritrima) son.

If the 5th house be in a Varga of Saturn or be occupied by the Sun, with the aspect of Mars on it, the son of the person concerned will be an अध्यात्मज (Adhyatmaj) son.

If the Moon should occupy in the 5th house an amsa of Mars and be aspected by Saturn and not by any of the other planets, the son of the person concerned will be a गुह्यतम (Gudhotama).

If Mars occupy the 5th house identical with the Varga of Saturn and be aspected by the Sun, the person concerned will get a son of the अपविद्ध (Apariddha) class; so declares sage Karuna.

The son of a person will be पौनर्भव (Punarbhava) when, in his nativity, the Moon is in the 5th house in a Varga of Saturn and in conjunction with that planet, and is also aspected by Venus and the Sun.

If the 5th bhava be in the Shodasamsa of the Sun and be occupied or aspected by him, the son of the person concerned will be a कनेज (Kaneja).

If the 5th house belong to a Varga of the Sun or the Moon and be occupied by the Moon or the Sun respectively and if the bhava be at the same time aspected by Venus, the native will have a son of the सहज (Sahaja) class.

If the 5th house being a malefic sign be occupied by three or more malefics in strength and has no benefic aspect on it, the person concerned will not have any son.

If the 5th bhava happens to be in the Navamsa of Venus and has the aspect of that planet on it, the issues will be of the दाम्पत्य (Dasiprabhava) class. Some say that the same should be predicted through the Moon also; i.e., when the 5th bhava is in the Navamsa of the Moon and is also aspected by that planet.

If the 5th bhava being in a Varga of Venus or the Moon be at the same time aspected or occupied by these planets, the issues will generally be daughters. The same will be the case if the sign representing the Varga in question be even. Otherwise, the issues will be all sons.

The author of Saravali gives some details regarding one's wife, viz.:—

शुभेन्द्रुनीयसाशिनैः सकलेखिमिथ्य ह्याभ्यां कलत्रमपने च तथैकतेन ।
एषा गृहेऽपि च गणेऽपि विजोक्तिं वा सन्ति स्त्रियो यवनवर्गसगलभावाः ॥

एवं कुरीनांशो लघाचन्द्रांशे च यत्रयोगात् ।

शशिरवितयोः कलत्रे भार्या पुंसां पुनर्भूः स्यात् ॥

भवनाधिपानादुत्पद्यन्ति नारीं निरीक्षणान्नाऽपि ।

एतैश्च रविकुजांशे मुख्यधर्मोऽपि नाभिधे ॥

मायेण चन्द्रसितयोर्के शुकेऽप्यपि नाभिधे ।

हरे वा बृहस्पत्यो भवन्ति शुके विशेषेण ॥

गुरुशुक्रयोः स्वर्णां रविकुजशशिभानुर्जैर्भवन्त्युताः ।

शुके नक्षत्राभायचन्द्रेऽपि वदन्ति केतुमात्राख्याः ॥

पुत्रस्यानपत्तौ वा नयमपे लघात्कलत्रेऽथवा

शुभर्त्ते अशिशुक्रवीक्षितयुते पुत्रीजनो जायते ।

पुंयर्त्ते पुरुषग्रेहक्षितयुते जायस्तु पुत्राधिको

जीवात्पञ्चमराशितश्च तनयप्राप्तिं यदेदेशिकः ॥ ९ ॥

Sloka 9. When the lord of the 5th bhava or of the 9th from the Lagna occupies the 7th bhava or an even Rasi and is aspected by or in conjunction with the Moon or Venus, a good number of daughters would be born. If the two planets referred to above occupy a male varga and be aspected by or in conjunction with male planets, the number of children born will contain a majority of sons. The question of obtaining issues, an astrologer must propound, with reference to Jupiter and the 5th bhava.

NOTES.

अ. कर्मदीपिका

प्राशस्त्ये पीथो पुण्येन्द्रेयुके द्ये पुण्ये पुं प्रसुतिः ।

श्रीराश्ये श्रीमदैर्युकद्वे रीणां जन्म स्यात्पुनर्न सुतेषु ॥

If the 5th house or its lord be posited in a male sign or Amsa or be in conjunction with or aspected by male planets, the children will be all males. The birth will be of daughters if the said house or its lord be in a female Rasi or Amsa, or be associated with or aspected by female planets.

Balabhadra takes श्रीमदश्वराभे, occurring in the last var of the sloka to mean "from the 5th place reckoned from Jupiter" and quotes the following :

जीवस्वित्तस्य राशे. पञ्चमे पापसंयुक्ते ।

पुत्रविनाशं विभ्यात् सौम्यमेव तु शुभं स्यात् ॥

This as well as the next six slokas are in अष्टादश.

शुक्रेन्दुवर्गे सुतमे विलग्राच्छुक्रेण चन्द्रेण पुत्रेभ्य द्ये ।

पापैर्युक्ते बहुपुत्रशाली शन्यारद्वे सति पुत्रदीनः ॥ १० ॥

Sloka 10. If the 5th bhava from the Lagna be a varga of Venus or the Moon and be aspected or occupied by either of them, and if at the same time no malefic planets be in the bhava, the person born will have many

children. But if Saturn and Mars should aspect the 5th bhava, he will be bereft of children.

पौत्रप्राप्तिरनङ्गमे सुतगृहात्सीम्यस्य राक्षसशंके
तत्रार्थे शुभस्वेटवीक्षितपुत्रे केन्द्रत्रिकोणेश्वरा ।
स्वक्षेत्रोपगते तु पुत्रगृहपे आतोऽप्युत्रो भवेत्
पुत्रेशांशपतिः स्वर्मांशकमतो यत्केपुत्रं वदेत् ॥ ११ ॥

Sloka 11. A person will have a grandson if the 7th place from the 5th bhava be in the Rasi and Amsa of a benefic planet, or if the lord of the 7th place aforesaid be aspected by or in conjunction with a benefic planet and occupy a Kendra or a Trikona. If the lord of the 5th bhava be in स्वक्षेत्र (Swakshetra), the person born will not have many sons. If the planet owning the Navamsa occupied by the lord of the 5th bhava be in its own Navamsa, the astrologer may give out that the person concerned will have but one son.

पुत्रस्ये मदनाधिपे पितृनयो जायाविहीनोऽथवा
पुत्रादष्टमशत्रुरिःकृद्गयाः पापाः कुलध्वंसकाः ।
राहौ मन्दनराशिगे उदधिपे दुःस्थानगे पुत्रहा
पुत्रस्ये उलुपे तनी सुतपती गृह्णाति दत्तात्मजम् ॥ १२ ॥

Sloka 12. If the lord of the 7th bhava be in the 5th, the person born will have no children or be bereft of a wife. Malefic planets in the 8th, the 6th and the 12th places from the 5th bhava bring the family to extinction. Rahu occupying the 5th bhava and the lord thereof in a दुःस्थान (Dusthانا) will cause the death of children. If the lord of the Lagna be in the 5th and the lord of the latter in the 1st bhava, the person concerned will adopt a son.

NOTES

For the 1st पद (Pada) of this sloka compare the following from फलदीपिका

दारेणे सुतगे अणत्वनितोऽशुत्रोऽशरा ॥

दुःखौ विलग्नसुतपौ समुपैति पुत्रं

दत्तात्मजं च ह्यमखेचरपीक्षितौ चेत् ।

तन्नाशराशियुतकारकवर्गमूलात्

गृह्णाति दत्ततनयं परतस्त्वखेटात् ॥ १३ ॥

Sloka 13. If the lords of the 1st and the 5th bhava occupy a दुष्स्थान (Dusthahana) and be aspected by a benefic planet, the person born will have a legitimate son as well as a son by adoption. Find the vargas of the planet occupying the Rasi representing the 5th bhava and also those of the Karaka of the same. Find again which of the several Rasas to which these vargas belong are unoccupied by planets; from some one of the class of people indicated by these Rasas will the person concerned adopt a son

केन्द्रत्रिकोणगृहसः सुतपः शुभर्थे

सौम्यान्वितो यदि सुतं समुपैति बाल्ये ।

भोगीशयुक्तगुतराशिभुक्तिजातः

सन्पायुरेति फणिभुक्तिमवधिराशुः ॥ १४ ॥

Sloka 14 If the lord of the 5th bhava in conjunction with a benefic planet be in a Kendra or Trikona position in a benefic Rasi, the person born will have a son in his early years. If the lord of the 5th bhava be in conjunction with Rahu, the son born in the Bhukti (भुक्ति) of the former will be short-lived while the one born in the भुक्ति (Bhukti) of Rahu in the same yoga will attain long life.

पुत्रस्यानपयित्तपौ भवत्वलौ पापेक्षिते पुत्रमे

जातोऽनेकफलत्रवानपि सुताभावं समेति ध्रुवम् ।

तज्जाया यदि पुत्रयोगजनित्वा सौम्येन वा पञ्चमात्

पष्ठेदेन निरीक्षिते सुतवती जरेण संजायते ॥ १५ ॥

Stoka 15. If the lords of the 5th and the 2nd bhava be weak and if malefic planets aspect the 5th bhava, the person born even when he has many wives will certainly have no children. But if his wife be born under a yoga which makes a son possible and if the 5th bhava be aspected by a benefic planet or the lord of the 6th place from the 5th bhava, she will become the mother of a son by a paramour.

NOTES.

With this, compare XIV—16 *infra*.

पुत्रस्थाने तदीशे वा गुरौ वा शुभपरीक्षिते ।

शुभप्रदेण संयुक्ते पुत्रप्राप्तिर्न संशयः ॥ १६ ॥

Stoka 16. If the 5th bhava, its lord or Jupiter be aspected by or in conjunction with a benefic planet, the person born will undoubtedly have a son.

NOTES.

८. पञ्चमस्थाने

सुस्था निरुद्धशशिनीः सुमेशजीवाः सुस्थाननायशुभदृष्टियुते सुहर्षे ।

लगात्मपौ यद्विद्युतौ च मिथः सुख्यौ क्षेत्रे परस्परमनौ यदि पुत्रसिद्धिः ॥

~ If Jupiter and the lords of the 5th house reckoned from the Lagna and the Moon be well-placed and when the 5th house has on it the aspect of a benefic planet or of one owning an auspicious house (i.e. other than the 6th, 8th or 12th), or if the lords of the Lagna and the 5th house be posited together in a house or have mutual benefic aspect or occupy each other's places, the acquisition of children is assured.

cf. also the following from उत्तरपातशर

उत्तुङ्गान्योन्यमित्ररुग्मृहमुपगतौ स्यान्मुत्सून्य दुष्टं
 पुत्रस्थानाधिनायः सुतकृदपि च तौ बहुपत्न्योऽनपत्यः ।
 शुक्रार्काभ्यां समेतौ यदि मृततनयो मृभिजेनायकन्यः
 राहोर्योगेय दृष्टौ भवति बहुसुतः स्वाभिनाल्पोऽभुमेन ॥
 पुत्रेशो रविशुक्राभ्यामपुत्रत्वकरो युतः ।
 सभौधो हतपुत्रः स्वात्कृते राहुगान्धर्वौ ॥
 सहितौ बन्धनतामरुपपुत्रत्वं सगुणोऽपि यत् ।
 अन्योन्योऽप्युहस्तस्वज्ञौयगृहगौ देवञ्चपुत्राभिनी
 दृष्टौ शोषनमध्यगौ यदि शुभेनैतौ शुभस्य नगौ ।
 नातः पुत्रयुतौ बृहस्पतिरमः पुत्रश्च वक्ता भवेत्
 भर्ताने। ज्ञानस्य मन्त्रिपु वरो विद्वान्कर्तृन्द्राप्रगीः ॥
 भीकृत्तद्वाचनाधौ व्यघरिषुनिभनान् श्रीन विहाय स्थितौ चे-
 दन्योन्यश्लोचमिसस्यगृहमुपगतौ वीक्ष्यमागौ स्वभावम् ।
 बुद्ध्या जीवेन तुल्यः न भवति हि तथा याकपतिलच्छरश्च
 स्वाता पूर्वैरित्येवमिदि न सुमिलितौ याकपुषानन्दकारी ॥
 धीभावेनशुबो परस्परतुदन्तज्ञसमावस्थितौ
 रन्ध्रादिभ्ययवर्जितौ गुणयुतौ दृष्टौ शुभेर्था तथा ।
 भावेनशो यदि वीक्षितः स्वभवेन निःसीमशुद्धिर्भवे-
 देवं चेद्गुरुस्तिपात्रपि सुधाभाश्रुयन्ताह सत्यताह ॥
 लभेते पुत्रमावस्थे पुत्रेष्टे बन्धसंयुते ।
 परिपूर्णशले जीवे पुत्रमाप्तिर्न संशयः ॥ १७ ॥

Sloka 17. When the lord of the 1st bhava, occupies the 6th and the lord of the latter possesses strength and Jupiter also is in full strength, there will undoubtedly be a son.

पुत्रस्नानगते जीवे परिपूर्णबलान्विते ।

सन्नाधिपेन संदृष्टे पुत्रप्राप्तिर्न संशयः ॥ १८ ॥

Sloka 18. When Jupiter occupies the 5th bhava in full strength and is aspected by the lord of the Lagna, a son will undoubtedly be born.

वैशेषिकांशके जीवे पुत्रेष्टे च तथा स्थिते ।

शुभनाथेन संदृष्टे पुत्रे उत्प्राप्तिमादिशेत् ॥ १९ ॥

Sloka 19. When Jupiter has attained a Vaiseshikamsa and when the lord of the 5th bhava is also in a Vaiseshikamsa, and when the lord of the 9th bhava aspects the 5th, the astrologer may declare the birth of a son.

दशमे क्षीतगुर्धने शृगुजः पापिनः सुखे ।

तस्य सन्ततिर्विच्छेदो भविष्यति न संशयः ॥ २० ॥

Sloka 20. If the Moon be in the 10th bhava, Venus in the 7th and malefic planets in the 4th, the family of the person born under this yoga will not continue after him.

NOTES.

cf. शीतल

दशमे भवने चन्द्रः सप्तमे भवने सितः ।

पापैः पातालस्थैश्च वैशत्यकरो नरः ॥

Also

सन्नादशमे चन्द्रे सप्तमस्थे शृगोः पुत्रे ।

पापैः पातालस्थैर्विशलेता भवेत्प्रातः ॥

Also कलशस्थिते

सुखः स्वस्थमस्थितैरशुमकान्यशीतांशुभि-

र्व्यपादतनयोदयेष्वशुभेषु वंशस्तयः ।

मदे कविनिद्रौ भक्तौ गुरुसञ्चित्स्थितैः

सुते शक्तिनि नैव नश्यततुल्यपापैरपि ॥

The following four yogas lead to family extinction: (1) the 4th, the 7th and the 10th houses in any nativity being occupied respectively by a malefic planet, Venus and the Moon; (2) the 12th, the 8th, the 5th and the 1st houses being occupied by malefics; (3) Venus and Mercury in the 7th, Jupiter in the 5th and malefics in the 4th houses, and (4) the Moon in the 5th and malefics in the 8th, the 12th and the 1st.

पञ्चाष्टमस्थो लभेद्यः पापयुक्तः सुताधिपः ।

दष्टो वा क्षत्रनीपस्यैः पुत्रहानि पदेद्युधः ॥ २१ ॥

Sloka 21. If the lord of the Lagna occupy the 5th or the 8th bhava and the Lord of the 6th be either in conjunction with malefic planets or aspected by inimical or depressed planets, the astrologer should say the person born under the yoga will lose children.

लभसप्तमधर्मन्त्यराशिगाः पापस्वेचराः ।

सप्ततराशिवर्गस्था पञ्चविष्टेदकारिणः ॥ २२ ॥

Sloka 22. If malefic planets be in the 1st, 7th, 9th and the 12th bhavas and occupy the vargas of inimical signs, they will cause the extinction of the family.

NOTES.

The following yogas leading to the same effect are from *सप्तमस्त*.

सप्तमस्तपुत्राष्टमगाशियुक्तः पापग्रहाः पञ्चराशिराशेभ्यः ।

शुभेभ्यो बन्धुभिश्चरिः के वेदस्य विष्टेदलोभ्य हीनः ॥

पुत्रेभ्यो हीनपदपरिः के लब्धेभ्यो बन्धुभ्यो न युक्तः ।

पापग्रहाः रिः कसुताष्टमगाः वेदस्य विष्टेदलोभ्य हीनः ॥

विज्ञाते लब्धेभ्यो मनीषे मन्त्राग्ने भूमिभ्यो दानौ वा ।

पापग्रहाः बन्धुनाम्य पदे वेदस्य विष्टेदलोभ्य नावः ॥

दास्यिष्ये सोमपुत्रे सप्तमे पापेभ्यो देवपुत्रे सुख्ये ।

रन्ध्रे शशाङ्कात् सहिते तु पापे वंशस्य विच्छेदकरोव नातः ॥

पापे विलम्बे सुखगे शशाङ्के स्वनेश्वरे पञ्चमराशिमुक्ते ।

वैविहीने यदि लज्जनार्थं वंशस्य विच्छेदकरोव नातः ॥

रन्ध्र्या वृद्धा कृशा बाला रोगिणी पुष्पवर्जिता ।

कर्कशा स्थूलदेहा च नार्योऽष्टौ परिवर्जिताः ॥ २३ ॥

Sloka 23. Eight classes of females are excluded from the benefit of the rules governing the birth of children. These are: (1) a barren woman; (2) one advanced in years; (3) one emaciated by disease; (4) one that is a child; (5) one diseased; (6) one without menstruation; (7) one whose body is rough; and lastly, (8) one that is corpulent.

गुरुलघेश्वदरेण पुत्रस्थानाधिपेषु च ।

सर्वेषु बलहीनेषु वक्तव्या त्वनपत्यता ॥ २४ ॥

Sloka 24. When Jupiter and the lords of the 1st, the 7th and the 5th bhavas are all weak, childlessness should be pronounced.

NOTES.

This sloka is taken from Parashara.

पुत्रस्थानं गते पापे तदीशे नीचराशिगे ।

शुभराशिबिहीने तु वक्तव्या त्वनपत्यता ॥ २५ ॥

Sloka 25. When a malefic planet is in the 5th bhava and its lord is depressed and without benefic aspect, childlessness must be pronounced.

NOTES.

cf. बलद्वयविषय

नीचराशिबलद्वयगते शुभेशे रिःकारिन्ब्राह्मिपसंयुते वा ।

सुतस्य नाशः कश्चितोऽत्र तत्तैः शुभैरदृष्टे सुतमे सुतेशे ॥

If the lord of the 5th house be in depression or in an inimical house or be eclipsed, or be in conjunction with the lords of the 12th, the 6th and the 8th houses, the result will be loss of children, say the astrologers. The same will be the case when the lord of the 5th is posited in the 5th and is not aspected by benefics.

गुरुलभहिमांशूनां यत्रमस्यैरशोभनैः ।

शुभदृग्योगरहितैर्वक्तव्या त्वनपत्यता ॥ २६ ॥

Sloka 26. When malefic planets occupy the 5th place from Jupiter, Lagna and the Moon and are neither associated with nor aspected by benefic planets, childlessness must be pronounced.

पुत्रस्थानगते पापे सदीशे पापमध्यगैः ।

सौम्यदृग्योगरहिते वक्तव्या त्वनपत्यता ॥ २७ ॥

Sloka 27. When a malefic planet occupies the 5th bhava and its lord is between two malefic planets and is neither aspected nor associated with a benefic planet childlessness must be pronounced.

NOTES.

अ. चन्द्रदीपिका

लभामरेदृचशशिनां सुतभेषु पापैर्युक्तेक्षितेष्वन शुभैर्युक्तेक्षितेषु ।

पापमयेषु सुतभेषु सुतेश्वरेषु दृग्भवानगेषु न भवन्ति सुताः कथञ्चित् ।

When the 5th places counted from the Lagna, Jupiter and the Moon are either associated with or aspected by malefics and are devoid of benefics or of their aspect, or, when these houses are surrounded by malefics on both sides and when the lords of the above said houses are posited in Dusthanas (i.e., 6th, 8th and 12th), the person concerned can have no issues whatever.

पापमध्यगते जीवे पुत्रेशे बलवर्जिते ।

सौम्यदृग्योगरहिते वक्तव्या त्वनपत्यता ॥ २८ ॥

Sloka 28. If Jupiter be between 2 malefic planets and the lord of the 5th bhava be without strength and

रन्ध्रे शशाङ्कात् सहिते तु पापे वंशस्य विच्छेदकरोव नातः ॥

पापे विलम्बे सुखगे शशाङ्के लम्बेश्वरे पञ्चमराशिभुक्ते ।

बलैर्विहीने यदि लग्नाय वंशस्य विच्छेदकरोव नातः ॥

वन्ध्या वृद्धा कृशा बाला रोगिणी पुण्यवर्जिता ।

कर्कशा स्फुलदेहा च नार्योऽष्टौ परिवर्जिताः ॥ २३ ॥

Sloka 23. Eight classes of females are excluded from the benefit of the rules governing the birth of children. These are: (1) a barren woman; (2) one advanced in years; (3) one emaciated by disease; (4) one that is a child; (5) one diseased; (6) one without menstruation; (7) one whose body is rough; and lastly, (8) one that is corpulent.

गुरुलघ्वेशदरिद्रपुत्रस्थानाधिपेषु च ।

सर्वेषु बलहीनेषु वक्तव्या त्वनपत्यता ॥ २४ ॥

Sloka 24. When Jupiter and the lords of the 1st, the 7th and the 5th bhavas are all weak, childlessness should be pronounced.

NOTES.

This sloka is taken from *Thamara*.

पुत्रस्थानं गते पापे तदीये नीचराशिगे ।

शुभराशिबिहीने तु वक्तव्या त्वनपत्यता ॥ २५ ॥

Sloka 25. When a malefic planet is in the 5th bhava and its lord is depressed and without benefic aspect, childlessness must be pronounced.

NOTES.

cf. कलदीपिका

नीचारिभूतेष्वगते सुतेषु रिञ्चारिन्धाचिपतंशुवे च ।

सुतस्य नाशः कथितोऽत्र तद्वैः शुभैरष्टे सुतमे सुतेषु ॥

॥ पुत्राभावहेतुः ॥

The cause of childlessness.

पापग्रहेण संघटे देवशापात् सुतक्षयः ।

पद्माधिपयुते दृष्टे विप्रशापात् सुतक्षयः ॥ ३२ ॥

Sloka 32. When Jupiter occupying the 5th bhava is seen by a malefic planet, the loss of issues results in consequence of a deity's curse. If Jupiter be in conjunction with or aspected by the lord of the 6th bhava, the loss of children is due to the curse of Brahmins.

NOTES

With this and the next four slokas compare the following from जलपत्रम्.

लक्ष्मणगृहे गुरौ सितयुते देवस्य सावाहदेत्

भीमं पशुपतियुते त्वरिभवात्सौख्येशमुत्पातुकः ।

भ्रात्रेशेन तदीयशापकरणात्पित्रादिशापं तथा

मन्त्रयेशोऽपियुते मदेधरयुते सापत्तिशापान्मृतिः ॥

पुत्रेशोऽप्यहिंसयुते सुतगृहे केत्वाहिमुक्ते तथा

पुत्राःपुत्रगृहेऽप्या गुरुयुते सर्पादिशापान्मृतिः ।

श्रीरुद्रं रविन्दने हरिहरं रुद्रं कुमारं ततः

सैतुस्नानकलाद्भुजद्वयशिलासंस्थापनात्पुत्रम् ॥

सुतेशे कुजसंयुक्ते रिपुनाथेन वीक्षिते ।

शुभदृष्टिविहीने च रिपुदोषात् सुतक्षयः ॥ ३३ ॥

Sloka 33. If the lord of the 5th bhava be in conjunction with Mars and aspected by the lord of the 6th bhava and is devoid of benefic aspect, the loss of issues should be traced to the wrong done to enemies.

मातृस्थानगते पापे सुतेषु मन्दसंयुते ।

व्ययनाशगते पापे मातृदोषात् सुतक्षयः ॥ ३४ ॥

Sloka 34. If a malefic planet be in the 4th bhava, and the lord of the 5th be in conjunction with Saturn and the 8th or the 12th bhava be occupied by a malefic planet, the loss of issues is in consequence of offence against the mother.

नयमे पापसंयुक्ते मन्दयुक्ते सुताधिपे ।

त्रिकोणे मान्दिसंयुक्ते पित्रदोषात् सुतक्षयः ॥ ३५ ॥

Sloka 35. If a malefic planet occupy the 9th and the lord of the 8th bhava be in conjunction with Saturn and if Mandi be in a Trikona position, the loss of children should be ascribed to offence against the father.

राहुकेतुयुते दृष्टे पञ्चमे बलवर्जिते ।

तदीक्षे वा तथा प्राप्ते सर्पदोषात् सुतक्षयः ॥ ३६ ॥

Sloka 36. If the 5th bhava be occupied or aspected by Rahu or Ketu, or if the lord of the bhava be similarly placed, the loss of children is brought on by offence against a serpent.

शुक्रपुत्रेशदारेणभूमिजाः संयुता यदि ।

दुर्देवपीडया पुत्रीपुत्रमार्शं वदेद्बुधः ॥ ३७ ॥

Sloka 37. If Jupiter, the lord of the 5th bhava, the lord of the 7th and Mars be together in one bhava, a wise astrologer may declare the loss of sons and daughters to arise from trouble caused by evil deities.

पुत्रस्थानगतः कवित् परिपूर्णचलान्वितः ।

अदृष्टः पुत्रनाथश्चेत् तदा दत्तादयः सुताः ॥ ३८ ॥

Sloka 38. If there be a planet in the 5th bhava

possessing full strength and the lord of the 5th be unasspected by any planet, then the person concerned will have sons by adoption and other ways.

NOTES.

There are two other readings. *वर्त.*—

(1) अष्टः पुत्रनाथेन and (2) नष्टः पुत्रनाथेन.

पापक्षेत्रगते चन्द्रे पुत्रेक्षे धर्मराशिने ।

दत्तपुत्रस्य सम्प्राप्तिर्लभेष्टस्तु त्रिकोणगः ॥ ३९ ॥

Sloka 39. If the Moon be in a malefic Rasi and the lord of the 5th bhava be in the 9th, and if the lord of the Lagna be in a Trikona, there will be a son by adoption.

धूम्रोदये पुत्रनाथश्चतुर्थस्यानगोऽपि वा ।

मन्दांशकसमारुहो दत्तपुत्रो भविष्यति ॥ ४० ॥

Sloka 40. When the rising sign is an even Rasi and the lord of the 5th bhava occupies the 4th or has attained a Navamsa of Saturn, there will be a son by adoption.

पुग्मांशे भानुजंशे वा पुत्रेक्षोऽर्केन्दुजान्वितः ।

दत्तपुत्रस्य सम्प्राप्तिस्तस्मिन्योगे भविष्यति ॥ ४१ ॥

Sloka 41. If the lord of the 5th bhava in conjunction with the Sun and Mercury be in a Navamsa owned by an even Rasi or by Saturn, there will be a son by adoption.

मन्दांशे पुष्याराशीशः खराशौ गुरुमार्गयो ।

पूर्वं दत्तसुतप्राप्तिः परं नार्याः पुनः सुता ॥ ४२ ॥

Sloka 42. If the lord of the 5th bhava occupy a Navamsa of Saturn, and Jupiter and Venus be in their

own signs, the person born will first take a son by adoption and then have a son from his wife.

मन्दांशकस्थिताः खेदाः शुक्रपक्षबलाधिकाः ।

गुरुर्द्यदि सुतस्याने दत्तपुत्रेण सन्ततिः ॥ ४३ ॥

Sloka 43 If the planets predominating in the light half of a month be in a Navamsha of Saturn, and Jupiter occupy the 5th bhava, the family of the person born will be continued in the line of the son taken for adoption.

विलम्बे धराद्वनौ निधनस्थे दिवाफले ।

सुखे वा ह्यभसंस्पृष्टे पुत्रः कालान्तरे भवेत् ॥ ४४ ॥

Sloka 44. When Mars is in the Lagna, and the Sun occupying the 8th or the 4th bhava is aspected by a benefic planet, the person born will have a son late in life.

NOTES.

अ/ शेषफल

भौमे विलम्बमाप्ते चाष्टमराशिस्थिते दिनेशमुते ।

सुखे वात्पुत्रसंस्पृष्टे पुत्रः कालान्तरे भवति ॥

Also कलशपित्त

सुखे वात्पुत्रसंस्पृष्टे निधनमे मन्दे कृजे ह्यग्रे

लगाष्टम्ययौः शनीद्वयस्थितेऽष्टमराश्यात्मनो मुते ।

मन्दे लाभगते गुरुस्थितसुतस्याने मयापे भवे-

ह्यनेऽनेकस्तमान्निते तन्यभाक् कालान्तरे यत्नतः ॥

When the Sun is posted in a childless Rasi, Saturn is in the 8th and Mars in the Lagna; or when Saturn, Jupiter and Mars occupy respectively the Lagna, the 8th and the 12th, and the 5th house happens to be a childless sign; or when the Moon occupies the 11th, and the 5th house reckoned from Jupiter is occupied by a malefic planet, and there are more

planets stationed in the Lagna; the person concerned will have a child late in life and that too, after a great effort.

अल्पपुत्रार्थे is thus explained by मन्वेभर in his कलरीषिका.

संज्ञां चार्यपुत्रार्थमित्यन्विष्टपक्षीर्षिहमानां विदुः ॥

The signs Vrischika, Vrishabha, Kanya and Simha are termed Childless Rases. (vide also Adhyaya XVI, 29 and 43 *infra*.)

लग्ने दिनेश्वरनये रन्ध्रस्थानमगते गुरौ ।

पञ्चमे दुर्बले रिःके भौमे कालान्तरे सुतः ॥ ४५ ॥

Sloka 45. When Saturn is in the Lagna, Jupiter in the 8th, Mars in the 12th, and the 5th bhava is weak, the person born will have a son late in life.

अ. शीतल

लग्ने दिनकृत्तनये अष्टमस्तंभे गुरौ च यदि भौमे ।

पञ्चमेश्वरपुत्रार्थे पुत्रः कालान्तरे भवति ॥

Also शीतल

लग्ने मन्दे गुरौ रन्ध्रे व्यये भौमसमन्विते ।

शुभदृष्टे स्वतुष्टे वा पिरात् पुत्रकृषेति सः ॥

पुत्रान् पञ्चमभात् तृतीयभवनान्प्रातून् कलत्रात् स्त्रियो

दासीश्च क्षितिराशितः स्वभयनादास्तांश्च मित्राणि च ।

याताश्चैव नवांशकान् शुभदृष्ट्या हत्वा तथा रोपयेद्

व्योमव्योमकरिर्विमज्ज्य तु तथाभूताश्च पुत्रादयः ॥ ४६ ॥

Sloka 46. An astrologer may ascertain the number of sons from the 5th bhava; of brothers from the 3rd; of wives from the 7th; of servant-maids from the 4th; and of menials and friends from the 2nd. Multiply the elapsed Navamsas (in minutes) in each bhava by the benefic aspect on it (in Rupas) and set down the result. Divide this by 200 (which is the number of minutes in

one Navamsa). The quotient represents the number of sons, brothers etc.

NOTES.

See also next sloka.

अथ. गुरु.

पुत्रभावोपशुक्तांशतुल्या संख्या शुभांशके ।
द्विधा शुभेक्षिते लिङ्गाः पार्श्वे पापवीक्षिते ॥

Also तावन्वी

संख्या नवांशतुल्या सौम्यांशे तावती सदा दृष्टा ।
शुभदृष्टे तद्विगुणा लिङ्गाः पार्श्वेक्षकेऽप्यत्र दृष्टे ॥

Also

पापसंख्या ग्रहाणां सुतमवनगता पूर्णदृष्टिगता वा
तावत्संख्या प्रसूतिर्भवति बलश्रुताः पुं प्रहाः पुत्रजन्म ।
पुत्री शुक्रस्तु चन्द्रो हिमसुतरविम्य गर्भहानि करोति
केचिच्चन्द्राद्विचार्म मुनिवरकथितं तद्विचिन्त्य नवांशे ॥

Also उदयभास्व

सुतगृहांशसमापि च सेततिर्भवति वाऽप्य नवांशसमेऽपि वा

Also वैष्णवतन्त्र

सन्तानभावाद्भुवनमानसंख्या सप्तसन्ततिः सत्सुखे सुतस्ये ।
मीमोक्षमिश्रादिगृह्णित्वानां दृष्टिः शुभानां शुभमर्भकानाम् ॥

Also कलदीपिका

अशत्रुनीचारिनवांशकैः सुते सुतेश्चयुक्तैरपि सैखयाविधैः ।
सुतशैवीर्वा गुरुभादिनांशकात् सुते फलैः पुत्रमितिर्विचिन्त्यते ॥

The number of issues should be determined by a consideration of (1) the planets in the 5th house or those that are posited along with the lord of the 5th house, as to how many of them are in friendly, depression or inimical Navamsas. A similar examination should also be made in respect of the 5th house or its lord reckoned from the sign occupied by Jupiter or the sign representing the Navamsa occupied by the Sun-

पुत्रं सोदरमं कलत्रमुदर्यं यानं च राशिं विना
 तद्धिताः शुभस्वेष्टम्बलहताः पश्या विभक्ताः क्रमात् ।
 व्योमाकाशकराप्तपुत्रसहजस्त्रीदासदासीसुहृत्
 संख्याः पापनमोगटम्बलभवाः पुत्रादिनाशप्रदाः ॥ ४७ ॥

Sloka 47 Leaving out the figures indicating the number of signs in the bhavas to be mentioned below, multiply the degrees, minutes, etc. in each, converted into minutes, by the figure (in Virupas) representing the benefic aspect and divide the products by 60 and again by 200. The results arrived at in respect to the 5th, the 3rd, the 7th, the 1st and the 4th bhavas respectively represent the number of sons, brothers, wives, menials whether male or female, and friends that the owner of the horoscope is to have. The figures got similarly from malefic aspect on the several bhavas above-mentioned indicate the number of sons and others that will be lost.

पुत्रस्थानपलत्रपस्फुटयुते राश्यंशकोणे शुरौ
 पुत्राप्तिः सखिवेन्द्रिनस्फुटयुते राश्यंशसंख्याः हुताः ।
 धीधर्मावनिनायकस्फुटचयप्राप्तांशसंख्याऽथवा
 धीधर्मक्षितिगस्फुटैक्यमवने यातांशतुल्याः हुताः ॥ ४८ ॥

Sloka 48. Add the correct figures for the lords of the 5th and the 1st bhavas, and find out the Rasi and the amsa the sum represents. When Jupiter passes through this and its triangular positions, there is a possibility of a son being born. Again, take the sum of the figures for Jupiter, the Moon and the Sun, and ascertain the Rasi and the Navamsas the sum represents. The number of the Navamsas obtained give the number

of issues of the person concerned. Two more alternative methods for ascertaining this number are: (1) add the figures of the lords of the 5th, the 9th and the 4th bhavas and ascertain, as in the above case, the number of past Navamsas in the Rasi found. This will be the number required: (2) add the figures of the planets if any in the 5th, the 9th and the 4th bhavas. The number of children will be the number of elapsed Navamsas in the Rasi found.

NOTES.

The following from कलत्रपिका gives a clue to ascertain when conception may be possible:

बलपुत्र्यै स्वगृहांशेष्वर्कसितावपयवर्धनौ पुंताम् ।

स्त्रीणां वा कुम्भचन्द्रौ यदा तदा संभवति गर्भः ॥

Conception (of a birth) may take place when, the Sun and Venus in the case of males, Mars and the Moon in the case of females, being possessed of strength pass through their Rasis or Navamsas identical with an अपचय (Apachaya) place.

जीवाश्चन्द्रमसो विलम्बमवनात् पुत्रप्रदं पञ्चमं

तस्माद्गर्भगृहं च तत्पतिदशाभ्युक्तौ सुतासिं वदेत् ।

पुत्रस्यानपकामपस्फुटयुते यचारका तदशा

तत्पतिदशान्वितवीक्षकग्रहदशाभ्युत्तिष्ठ पुत्रप्रदा ॥ ४९ ॥

Sloka 49. The 5th and the 9th bhavas from Jupiter, the Moon and the Lagna are child-producing. During the dasa and bhukti of the lord of a child-producing bhava, the astrologer may predict the accession of a child. Add the figures for the lords of the 5th and the 7th bhavas, and ascertain the star indicated by the total. Its dasa yields a son. The dasa as well as its bhukti of a planet which either aspects or is in conjunction with

the lord of the 5th or the 7th bhava will prove to be child-producing.

NOTES.

This as well as the next one are in जलकरज.

The following additional information from कलदीपिका about (Putrabhava) पुत्रभवन will be found to be interesting :

जीवेन्दुसितितनस्फुटैक्यभवने युग्मे च युग्मांशके
 स्त्रीणां क्षेमवले वदन्ति सुतदं मिश्रे-प्रयासात्फलम् ।
 भास्वच्छुक्कगुल्फस्फुटैक्यभवनेऽप्योर्नाराकेऽप्योनमे
 पुंसां क्षेमवले सुतप्रदमिदं मिश्रे तु मिश्रं भवेत् ॥

Add together the figures representing the positions of Jupiter, the Moon and Mars or the sum of female Janakapara. If the result denotes an even Rasi and an even Navamsha, the strength of fecundity in the female for producing offspring is assured. If it is mixed (i.e., Rasi male and Anna female, or vice versa), there will be children only after a great effort. If the sum total of the figures denoting the positions of the Sun, Venus and Jupiter signify an odd Rasi and an odd Navamsha, it denotes that the virility in the male to produce offspring is very strong, and in case one of the two (Rasi and Navamsha) be even, one has to predict a mixed result.

पञ्चाष्टशिनः स्फुटादिपुहतं भातुस्फुटे शोभये—
 स्त्रीत्वा तत्र तिथि सिते शुभतिथौ पुत्रोऽस्त्यपत्नादपि ।
 कृष्णे नास्ति सुतस्त्रियेर्धनशास्त्राद्भयोः पक्षयोः
 दशैः छिद्रतिथौ च निष्टिकर्णे न स्यात् स्थिरास्थे सुतः ॥

Subtract five times the figures for the Sun from five times the figures for the Moon. If the Tithi represented by the result be an auspicious one in the bright half of a month, progeny is assured to the native (even) without much exertion. But if it be one of the dark half of the month there is no such possibility. It is by a close examination of the strength of the Tithi—whether it is auspicious or otherwise—in both the Pakshas—bright and dark—that

one has to divine the possibility of the native being blessed with issues. During an Amavasya, a *Chhīdra (chhīdra) tithi, the विशि (Vishī) Karana or any one of the विर Karanas, there will be no issue at all.

*Chhīdra Tithis are (1) चतुर्थी (Chaturthi), (2) षष्ठी (Shashti), (3) अष्टमी (Ashtami), (4) नवमी (Navami), (5) द्वादशी (Dwadasi), and (6) चतुर्दशी (Chaturdasi). These six are generally avoided for any auspicious function.

There are 11 Karanas distributed over the 30 Tithis of the Lunar month at the rate of 2 Karanas for each Tithi. Four of these viz., (1) Chatuspatha, (2) Nagava, (3) Kimathughna and (4) Saluna are called (Sthira) Karanas and are so named as they permanently hold sway over the four half Tithis commencing from the 2nd half of Krishnapaksha Chaturdasi. The other seven viz., (1) Bava, (2) Balava, (3) Kaulava, (4) Taitula, (5) Garuda, (6) Vanija and (7) Vishti or Bhadra are called Chara or moveable Karanas and occur in 8 cycles to preside over the remaining 56 half Tithis of the lunar month beginning with the latter half of Suklapaksha Prathama.

८/ कालमहाविद्या

शुक्लपक्षिपदन्त्यार्धद्वारभ्य पर्यन्तः कलात् ।
 अवादिसेद्धाः विष्टपन्ताः सप्तपञ्चाशुर्धर्मोपनिः ॥
 सर्वे च बाह्व्ये चैव कीदृशं तैक्ष्णं त्वरा ।
 गतौ वणिजौ विष्टिः सर्वतः करणाः कलात् ॥
 चतुर्थीमपरे विष्टिरष्टम्यां पूर्वभागात् ।
 द्वादश्यां परे विष्टिः पूर्वे पूर्णेषुपूर्ववि ॥
 तृतीयायां परे कृष्णे सप्तम्यां पूर्वभागात् ।
 द्वादश्यामपरे विष्टिश्चतुर्दश्यां तु पूर्वतः ॥
 बाहुनां चतुष्वर्धं नाम्ने किंस्तुर्धं च तथैव च ।
 स्थिराणि करणान्येव चतुर्दश्यापराधतः ॥
 शुक्लपक्षिपदन्त्यार्धवर्धन्तं चोत्तरेणकलात् ।
 विष्ट्यां चतुष्यमे नतो किंस्तुर्धं बाहुने त्वरा ॥
 वर्जयेत्तुमकर्मणि दारुणान्वेषु साधयेत् ।
 चतुर्दशी चतुर्थी च षष्ठी च द्वादशी तथा ॥
 अष्टमी नवमी चैव वक्ष्यन्तिद्वयः प्रकीर्तितः ॥

विष्टिः स्थिरं वा करणं यदि स्यात् कृष्णं यजेत् पौष्ट्यसुक्तमन्त्रैः ।

पष्ठ्यां गृहाराधनमत्र कार्यं यजेच्चतुर्थ्यां किञ्च नागराजम् ॥

रामायणस्य श्रवणं नवम्यां यद्यष्टमी चेत्तूष्णाननं च ।

चतुर्दशी चेद्यदि रुद्रपूजां स्वादद्वादशी चेत्स्मृतमद्यदानम् ॥

तृप्तिं पितृणामिह पञ्चदश्यां कृष्णे दशम्याः परतोऽतिथिनात् ।

पक्षत्रिभालेष्वपि नागराजं स्कन्दं च संपेतं हरिं क्रमेण ॥

Should however the result happen to be one of the *chhīdra* (छिद्र) Tithis, the *viṣṭi* (विष्टि) Karana or a *stithira* (स्थिरा) Karana alluded to in the previous sloka, one ought to worship God Krishna by means of the *Puruṣa Sūkta* mantras to ward off the barrenness threatening the family. If the Tithi disclosed be *Shashti*, he ought to worship God *Subrahmanya*, if it be *Chaturthi*, he ought to propitiate the lord of serpents if it be *Navami*, he ought to arrange for the reading of *Ramāyana* and hear that story, if it be *Ashtami*, he ought to observe the *Śrāvana Vrata* (by fasting); if it be *Chaturdasi*, he must worship God *Śiva* by *Rudrapara-yana*; if it be *Dwadasa*, he must propitiate the Gods by liberal feeding; if it be *Amavasya* or *Pournami*, he ought to propitiate the *Manas*. These things he ought to do all the more and with greater care and effort when the Tithi happens to be one among the last five of the month—*śiṣṭa*, after *Āyana* and *Uttara*. Generally, in the dark half of a month to whichever ever of the three divisions a Tithi may belong, worship ought to be resorted to; the particular deity to be propitiated being *Nagaraja* in the first division (*viz* 1—5 Tithis), *Skanda* in the second (next 5 Tithis *i.e.* 6—10) and *Hari* in the third (or last 5).

पुत्रेशो रिपुर्नानमोऽस्तमयगो रिःकाष्ठमालिस्थित-

सल्लङ्घ्यगृहस्थितोऽपि यदि सा दुःस्थानपशुः स्यात् ।

पुत्राभावनिदानमेव कथयेत् तन्नेत्रराकाशे च-

मोर्सेर्दन्तगृहैरपि सृगैः मन्तानहत्तु वदेत् ॥

If at a birth the lord of the 5th house be mounted on its maternal or depression sign or be eclipsed (by the Sun & Mars) or occupy

any of the *Dustthānas* (*Dustthānas*, viz., the 6th, the 8th or 12th); or the planet occupying the 5th house be similarly situated or happen to be the lord of any one of the three houses, viz., the 6th, 8th or the 12th, one ought to declare childlessness as an inevitable result. He ought to divine the source of the same by an examination of the particular deity, tree and animal represented by the sign occupied by that planet.

ब्रह्मोच्छेदमुत्पन्नयोर्नहि सुतः शोषोर्विपुणो रवेः-

रिन्दोर्मातृमुवांसिनीमंगवतीकोषान्मेनो दोषतः ।

स्वप्नामस्तितदेवतागृहरिप्रज्ञात्युत्पदोपात्कुम्भे

शापादालकृताद् निलाकृषतः श्रीविष्णुकीराङ्गवे ॥

पारपयसुरमियक्षिगुह्योहात्कलाद्वद्रुम-

च्छेदोद्वेगुरौ तपा सति भृगौ पुष्पद्रुमच्छेदनात् ।

साप्त्वीगोकुलमातदोषवशातो यस्यादिकायेन सा

मेन्द्रेऽर्धत्पर्वपाहुषा किरुपतैः प्रेतैः पिशाचादिभिः ॥

स्वर्भोगौ सुतगे मुतेरसहिते सर्पस्य शापात्तपा

कैतौ नागणशापतस्य गुलिके प्रेतोत्पन्नार्थं वदेत् ।

शुकेन्दु गुलिकान्वितौ यदि वपुगोहसिपाहुः सुते

नीलो वापि शिखी सर्पोन्मिरिह वैश्वदेवहत्याश्रुतैः ॥

If the planet in question happens to be the Sun, the person concerned becomes sonless owing to injury done to God Śiva and Garuda, and the consequent curse of the Mānes; If the Moon, it will be due to the displeasure and anger of the mother, a Sumangali or other venerable woman or Goddess Bhagavati owing to her feelings having been hurt; In the case of Mars, it will be due to some fault done to the village deity, to God Kartikēya, to an enemy, or one's dayadins; if the planet be Mercury, the sonlessness will be due to curses made by youngsters or to the killing of the shawns (eggs of fishes and similar creatures) or to the wrath of God Vishnu; If Jupiter be such planet, it will be due to some

harm done to the hereditary Brahmin family-priest or the destruction (cutting asunder) of a tree full of fruits; if the lord of the 5th or the planet posited therein be Venus, the cause of childlessness will be due to the cutting off of a tree full of flowers, or an injury caused to a virtuous lady or to the cow-kind or a sinful deed to people that ought to be reversed; if Saturn be the planet under advocation, it will be due to the destruction of an *amra* (Aswattha) tree or on account of Yama's ire or through departed Spirits, Goblins and the like; if Rahu should occupy the 5th house or be associated with the lord of that house, it will be due to the curse of a serpent; in the case of Ketu, it will be owing to the curse of a Brahmin. If it be Mandi, it will be due to a curse from departed Spirits. If Venus and the Moon in conjunction with Mandi should be in such a position, the cause will be attributed to the murder of a damsel or the killing of a cow. If Jupiter or Ketu in conjunction with Mandi be in the 5th house, the son-lessness will be on account of the murder of a Brahmin.

एवं हि जन्मसमये बहुपूर्वनन्मकर्मार्जितं दुरितमस्य वदन्ति तज्ज्ञाः ।

तत्तद्दोषकमपदान्नुपनिष्यामिदोषशान्तिनिह शंसतु पुत्रसिद्धये ॥

Thus have been detailed the several sins accrued by one's actions in his many previous births and now revealed in his present nativity which lead to childlessness and to ward off which and to secure a son persons versed in the Astrological science have recommended (appropriate) particular Japas, gifts and such other good actions prescribed for the several planets.

सेतुस्नानं कीर्तनं स्तुतयायाः पूर्णं शंभोः शीघ्रतेः स्तूतानि ।

दानं श्राद्धं कर्मनामप्रतिष्ठां कुर्यादितेः प्राप्नुयात्सन्ततिः ॥

A holy bath in Rameswaram, engaging oneself in reciting the accounts of a venerable and a revered personage, worship of God Siva, observance of vows with reference to (propitiate) God Vishnu, gifts, ceremonies in honor of departed spirits, installation of the serpent deity, these are the various modes recommended by which one can attain progeny.

पुत्रस्यानपकारकेष्वकशुचा दुःस्थानपा दुर्बला

दुःस्थानत्परिपाकशुक्तिरामये पुत्रस्य नाशं वदेत् ।

चत्वारो बलशालिनो यदि शुभाल्पत्पाकशुच्यन्तरे

पुत्राणि सुतसम्पदः प्रसुजनश्रीतिं च कुर्वन्ति ते ॥ ५० ॥

Sloka 50 If the lord of the 6th bhava, its Karaka, the planet aspecting that bhava, and the one occupying it, own a दुःस्थान (Dustthana) or be weak or be posited in a दुःस्थान (Dustthana), the astrologer may predict the loss of a son during the dasa or bhukti of any one of those planets. But if these four planets be strong and benefic, in their dasa, bhukti and antara, they lead to the acquisition of children, their prosperity and the favor of men in power.

NOTES.

अ. कलशपिका

लग्नाल्लघ्नपतिनीचदशापहारे पुत्रैककल्य हृतमस्य च पुत्रसिद्धिः ।

पुत्रेशरादिमेषा यमकण्टर्कसं नीचे गते तनयसिद्धिरप्यशमे वा ॥

The acquisition of a son should be expected during the Dasa or Aparasara of any one of the 6 planets, viz., the lord of the Lagna, the lord of the 7th, the lord of the 5th, Jupiter, the planet aspecting the 5th house or the one occupying the 5th house, or when Jupiter in his orbit transits the sign or the Navamsha Rasi occupied by the lord of the 5th house or the Upagraha, Yamakantaka.

लग्नाधीशः पुत्रनाथेन योगे स्त्रीये स्वर्गे चारगत्या समेति ।

पुत्रमाप्तिः स्वात्तदा लग्नाथः पुत्रस्य नाथाति भीरात्तमे वा ॥

Find when the lord of the Lagna comes during his transit (1) in conjunction with the lord of the 5th house (2) to his exaltation sign (3) to his own Rasi (4) to the 5th house and (5) to the sign occupied by the lord of the 5th house. During any one of these transits the acquisition of a son is possible.

विष्मकामात्मननायकानां योगात् सपानीय दशां महाध्याम् ।

मुनस्य तद्दीक्षकान्पनीनां दशापहारेषु सुतोद्भवः स्यात् ॥

Add the figures of the following three planets: (1) Lord of the Lagna, (2) the lord of the 7th house and (3) the lord of the 5th house; during the course of the Maha Dasa represented by the Asterism and in the Apaharas of any one of the following, viz., (1) the planet in the 5th house, (2) the planet aspecting the 5th house and (3) the planet owning the 5th house, the acquisition of a son may be predicted.

सुतपतिगुर्वैरथा सधुस्त्रादयस सचिपानां वा ।

बलमहितस्य दशायापहारे वा सुतप्राप्तिः ॥

Find which of the following is strong. (1) The lord of the 5th house (2) Jupiter, (3) (4) (5) & (6) The lords respectively of the Rasi and Navamsas occupied by (1) & (2). During the Dasa or Apahara of this strong planet, acquisition of a son is possible.

जीवे तु जीवात्ममनाधनाशकत्रिकोग्ने पुत्रमभिर्भेजुगाम् ।

अथान्यदाराग्रेण च जन्मकालतो निरूपयेत्सन्ततिरक्षणं युवः ॥

Men will generally have the birth of a son when Jupiter in the course of his orbit passes through a Rasi trine to the sign representing the Rasi or Ansa occupied by the planet owning the 5th house reckoned from Jupiter. According to other treatises on the subject, one ought to investigate indications of progeny from the positions of planets at birth time of the native.

जन्मनरात्रनायस्य प्रत्युरक्षाधिपस्य च ।

स्फुटयोगं गते जीवे त्रिकोणे वा सुतोद्भवः ॥

Note the ruler of the asterism occupied by the Moon as also that of the 5th from it. Add the figures of these two planets. When Jupiter in his orbit passes through the sign represented by this result or through one of its triangular ones, the acquisition of a son is possible.

पुनश्चकारकपुनश्चकसेचराणां

तत्कालजस्फुटपुतांशकराक्षिधातौ ।

वागीशमानुतनयौ यदि गोचरेण

जातस्य पुत्रजनिमृत्युकरौ भवेताम् ॥ ५१ ॥

Sloka 51. If at any time Jupiter or Saturn moving in their several orbits arrive at the Rasi and Navamsha indicated by the total of the figures then for (1) the lord of the 5th bhava, (2) its Karaka, (3) the planet occupying that bhava and (4) the one aspecting the same, they will cause the birth or death respectively of a son to the person concerned.

पितृस्थानेश्वरौ सौम्ये कारके शुभसंज्ञते ।

माये वा शुभसंज्ञके पितृसौख्यं विनिर्दिशेत् ॥ ५२ ॥

Sloka 52. When the lord of the 5th bhava is benefic and its Karaka or the bhava itself is associated with an auspicious planet, the astrologer may announce the happiness of the father.

NOTES.

It is not clear whether by the word पितृस्थान, the 5th or the 9th bhava is meant. Parasara says "पितृपि निम्नो नवमे युतौ" The opening sloka of the present Adhyaya gives पितृ as विन्त्य or ascertainable from the 5th bhava. I accordingly interpret पितृस्थान as the 5th bhava here being germane to the Adhyaya bearing on the 5th bhava. The slokas 52-57 occur in शतवर्षिकतामसि under the 9th bhava. So पितृस्थान must mean the 5th as well as the 9th bhava.

पारावतादौ तत्रार्थे कारके च तथा स्थिते ।

स्वोच्चमित्रांशके वाऽपि पितृदीर्घायुरादिशेत् ॥ ५३ ॥

Sloka 53. When the lord of the 5th bhava has attained a Paravathamasa or other higher Vaiseshikamsa and the Karaka of the bhava occupies a similar position

or be in its own, exaltation or friendly *amśā*, the astrologer may announce long life to the father.

करनीचशिकस्थे वा भावनाये च कारके ।

मन्दमान्यगुप्तयुक्ते पितृदुःखं विनिर्दिशेत् ॥ ५४ ॥

Sloka 54. When the lord of the 5th bhava and its Karaka is in a malefic or depression *amśā* and is in conjunction with Saturn, Mandi or Rahu, the astrologer may announce the father's unhappiness.

सौम्ये तदीश्वरे वाऽपि नीचमूढारिराशिमे ।

करपदघ्नशके वाऽपि पितृदुःखं विनिर्दिशेत् ॥ ५५ ॥

Sloka 55. If the lord of 5th bhava, even when benefic, be in depression, eclipsed or in an inimical sign; or in a malefic *Shashtyamsa*, the astrologer may pronounce the father's unhappiness.

पितृकर्मगृहे जातः पितृतुल्यगुणान्वितः ।

पितृजन्मवृत्तीयर्धे जातः पितृवशानुगः ॥ ५६ ॥

Sloka 56. A person will have the characteristics of the father when born in a Lagna corresponding to the 10th bhava of his father. He will be dutiful to his father when his rising sign corresponds to the 3rd bhava in the father's horoscope.

पितृप्राप्तमे जातः पितृशत्रुर्मविष्यति ।

तद्भावपे विलग्नस्थे पितृश्रेष्ठो मनेत् सुतः ॥ ५७ ॥

Sloka 57. When the rising sign corresponds to the 6th or the 8th bhava in the father's horoscope, the person concerned will be at variance with the father. But if the lord of the 6th or the 8th bhava in the father's horoscope occupy the Lagna in that of the son, the latter will be superior to his father.

लगादायतपस्थिताः शनिमहीपुत्रागवो भृत्युदा-
 स्तातस्यार्कजभृसुतौ निघनदौ बालस्य रन्धास्तगौ ।
 माने वा यदि पञ्चमे कुजरविष्णवाकुमारेन्दवः
 सद्यो मातुलतातबालजननीनाशं प्रकुर्वन्ति ते ॥ ४८ ॥

Sloka 38. Saturn, Mars and Rahu in the 11th or the 9th bhava from the Lagna occasion the father's death; Saturn and Mars in the 8th or the 7th bhava bring about the death of the child. Mars, the Sun, Saturn and the Moon in the 10th or the 5th bhava bring about forthwith the death of the maternal uncle, the father, the child and the mother respectively.

NOTES.

८१. सर्वभिन्निन्तामणि

लामे शुभे वा यदि मन्दमौमी कशीन्द्रयुक्तौ पितुरस्त्यपायः ।
 लगाच्छुभे कर्मणि भूमिष्ठे पापेक्षिते मातुलमृत्युमाहुः ॥
 मन्देन युक्ते यदि पुत्रमृत्युं चन्द्रे हि तन्मातृमृतिं संपापे ।
 पितुर्मृतिर्वितरनापकेऽथ न संशयः पापदशा समेते ॥

This sloka appears in शातकम्.

I should think that the three planets viz., Saturn, Mars and Rahu should all be posted in one or other of the two bhavas or in both to bring about the effect. Two alone will not be able to produce the fateful effect. Similar remark applies to the yoga given in the 2nd part of the sloka.

सबले पितृमानेक्षे लभेक्षेन्दुजचतुर्थपाः ।
 दुर्बला यदि तन्मातुर्गर्भवो मरणं विदुः ॥ ५९ ॥

Sloka 59. If the lord of the 5th bhava be strong, and the lords of the 1st and the 4th bhavas and the Moon be weak, the mother of the person born will die

नवमादष्टमाधीनो नवमात् सरपोश्यवा ।

शनिर्वेधिषु यः क्रूरः संभवेत् पितृमृत्युदः ॥ ६० ॥

Stoka 60. When Saturn being the lord of the 8th bhava or सर (Khara), both reckoned from the 8th bhava, happens to be malefic in वेध (Vedha) positions, the planet will cause the death of the father.

NOTES.

A knowledge of गोचरफल (Gocharaphala—effect of transits) is a condition precedent to the understanding of the term वेध (Vedha) used in the stoka.

It is a well-known theory that the movements of planets in the Zodiac from moment to moment signify good or evil. This is the basis on which the Transit System rests. As the physical and mental qualities and the chief events in the life and career of the native could be foretold by a reference to the position of the planets and the Lagna at the time of birth, similarly, any changes in the prospects and conditions of life of the individual at any required time may be ascertained by a reference to the person's Janma Rasi (जन्मराशि) and the configuration of planets at that time. Thus it is said that when the Sun during his transit comes through the 3rd, the 5th, the 10th and the 11th houses reckoned from the house occupied by the Moon at birth, success, ruin of enemies, gains of labour and pecuniary gains respectively are the results to be predicted. But there is one thing to be noted in this connection. These results will happen only if the corresponding वेध (Vedha) sign in each case is left unoccupied by any planet at the time of consideration. If there should be a planet in the Vedha position, he tries to nullify the original effect that would otherwise result, may, even bring about a quite contrary effect should be happen to be strong at that time.

What these वेध (Vedha) positions are, will be clear from the following stokas from कालचक्रसहितः

रविः ^{३ २ ७ ३ ६ ३४ ७ ७ १० ५ ३ ११} पुरो वा गीताख्यसदान्वशसुग्मैः ।

शशी ^{३ १ ६ २ ६ ३५ ३ ७ १० ६ ३ ३१} मायान्वगोन्वीरसना मुनयुग्मतेः ॥

कुम्भः ^{1 2 3 4 5 6 7 8 9 10 11} पुरास्यगोविधतीयेदानास्यगुम्भैः ।

मृगशिरः ^{2 3 4 5 6 7 8 9 10 11 12} ख मिन गोसिन्धुस्तोयदानास्यगुम्भैः ॥

मीनः ^{1 2 3 4 5 6 7 8 9 10 11 12} कायत्तमाभूतो गोस्योनन्दस्यगुम्भैः ।

शुक्रो ^{1 2 3 4 5 6 7 8 9 10 11 12} हस्तपुनर्वसो रामाप्यंभोगतं ग्रहैः ॥

शुक्रवत्पादरविमौ न वैधः पितृपुत्रयोः ॥

For the benefit of the readers, the वेध (Vedha) positions have been indicated in the table subjoined :

Vedha वेध signs reckoned from the house of the Moon.

Planets	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII
Sun	1	3	9	3	6	12	7	8	18	4	5	11
Moon	5	1	9	3	6	12	2	7	10	4	8	11
Mars	1	2	12	3	4	9	6	7	8	10	5	11
Mercury	2	5	4	3	7	9	6	1	8	10	12	11
Jupiter	1	12	2	5	4	6	3	7	10	9	8	11
Venus	8	7	1	10	9	12	3	5	11	4	3	6

There is no वेध (Vedha) between the father and the son. Consequently, (1) the Moon and Mercury, (2) the Sun and Saturn do not affect each other through Vedha.

Take for example the nativity referred to in p. 657. The Moon at birth is in Meena. Suppose it is required to find out if the Sun's transit through Makara in January—February 1933 will prove propitious. Makara happening to be the 11th from Meena (the Janma Rasi), the Vedha sign for the Sun is the 5th from Meena, that is, Kataka. This is not occupied by any planet. So the good effects, viz., pecuniary gain, due to the Sun's transit thro' Makara

the 11th house from the Moon will happen in their entirety. Similar is the case with the other planets.

दिनेशस्थितराश्यंशप्राणितः कोणमे रवौ ।

पितृमृत्युर्मातृमृत्युरिन्दुस्यांशैर्योर्पलात् ॥ ६१ ॥

Sloka. 61. Examine the strength of the Rasi as well as the amsa occupied by the Sun. Find the stronger of these two. When the Sun occupies a Kona position from thence, the father's death may be expected. By a similar process ascertain whether the Rasi or the amsa occupied by the Moon is stronger. The mother's death may be predicted with reference thereto, i. e. when the Sun passes through the Kona of the amsa or Rasi that is stronger.

भाद्रुस्थितांशपारुढेनशांशद्वादशांशम् ।

गते चन्द्रे मवेन्मृत्युर्मातापित्रोर्यथाक्रमम् ॥ ६२ ॥

Sloka. 62. Find the lord of the Navamsa occupied by the Sun. Find next the Navamsa and Dwadasamsa occupied by the planet found. When the Moon passes through the Navamsa and Dwadasamsa found, the deaths respectively of the mother and father will take place.

दृष्टस्थानगते मातौ मिहान्त्यद्वादशांशके ।

जातवेज्जननात्पूर्वं पितृमृत्युं प्रयच्छति ॥ ६३ ॥

Sloka. 63. If, when the Sun occupies a दृष्टस्थान, a person has his birth in the Dwadasamsa of Simha or Meena he must have caused the death of his father prior to coming into the world.

NOTES.

For the same effect the following is another yoga quoted in ३११५ (३).

क्षीणे शशाङ्के तनुमानयुक्ते मूढान्विते मन्दगृहे सुरेडये ।

त्रिकोणगे पापलङ्गेश्च सर्वैः प्रागेन पुत्रस्य भुक्तादिनाशः ॥

मार्ताण्डे गुलिकस्फुटादपहृते राशित्रिकोणे शनौ

रोगं तज्जनकस्य देवसन्धिवे मृत्युस्तदंशोपगे ।

आदित्ये यमकण्टकस्फुटयुते चद्राशिकोणे गुरौ

रोगं तद्वपनांशकेऽमरगुरौ चातस्य नाशं वदेत् ॥ ६४ ॥

Sloka. 64. Subtract the figures for the Sun from those for Mandi. The result will indicate a certain Rasi and amsa. When Saturn passes through the Kona of the Rasi found, the father of the person concerned will fall ill; death will supervene when Jupiter passes through the amsa found already. Add the figures for Yamakantaka to those for the Sun. The result will give a certain Rasi and a Navamsa. When Jupiter passes through that Rasi or its Trikona, the father of the person concerned will fall ill; and he will die when Jupiter passes through the amsa found.

NOTES.

This sloka appears in गणकस्य. The 3rd पद there reads thus:

भादित्ये यमकण्टकस्फुटयुते राशित्रिकोणे शनौ ॥

केन्द्रे चरेऽर्के चन्द्रे वा पितरौ न ददेत् सुवः ।

केन्द्रे द्विदेहसौ तौ चेत् मृत्युदाहौ द्विकालगौ ॥ ६५ ॥

Sloka. 65. When the Sun or the Moon occupies a Kendra in a moveable sign, the son will not burn the father's or mother's corpse himself. If the Sun or the Moon occupying a Kendra be in a dual sign, the death and burning will not be in the same period of time.

६६. सर्वार्थचिन्तामणि

केन्द्रे चरेऽर्के यदि वा शशाङ्के युतो दहेत्पितरौ न तत्र ।

द्विदेहसौ यदि तौ न केन्द्रे तयोर्मृतिं वा दहनादिकालः ॥

अदृश्यमासीत् पितृमातृनाथौ पित्रोर्मुस्तादर्शनदौ भवेताम् ।

पुत्राधिपोऽदृश्यगृहोपगमेत् पुत्राननादर्शनदोऽन्त्यकाले ॥ ६६ ॥

Sloka. 66. If the lords of the 9th and the 4th bhavas be in the invisible part of the zodiac, it will not be the good fortune of the person concerned to see the face of his parents in their last movements. - If the lord of the 5th bhava be in the invisible portion of the hemisphere, the person concerned will not see his son's face at the moment of his death.

दुःस्थे बुद्धिस्थानपेऽदृश्यगे वा जातो मन्दप्रायबुद्धिः समेति ।

केन्द्रे कोणे सौम्यवागीशयुक्ते धीर्यपिते बुद्धिमानिन्द्रितः ॥ ६७ ॥

Sloka. 67. If the lord of the 6th bhava occupy a *दुःस्थान* or be in the invisible portion of the hemisphere, the person born will have a rather dull understanding. But if the planet in question be associated with Mercury or Jupiter in a *Kendra* or *Kona* position and have strength, the person born will be intelligent and capable of shrewdly guessing the thoughts of others (by their gestures and other expressive signs)

त्रिकालज्ञो भवेज्जीवे स्वांशे मृदंशसंयुते ।

गोपुराद्यंशके वाऽपि शुभांशे शुभवीक्षिते ॥ ६८ ॥

Sloka. 68. A person becomes cognisant of the past, the present and the future when Jupiter is (1) in his own *Navamsa* and has attained the benefic *Shash-tyamsa* मृदु (*Mridu*); or (2) has attained *Gopura* and other higher *Vais'eshikamsas* and (3) occupies a benefic *Navamsa* and is aspected by a benefic planet.

इन्द्रोर्गी पञ्चमे पापे सपापे च रसावले ।

क्रूरपृष्ठयंशसंयुक्ते शुभदृग्योगवर्जिते ॥ ६९ ॥

Sloka. 69. When malefic planets occupy the 5th and the 4th bhavas and when the former bhava is in a malefic Shashtryamsa without being aspected by or in conjunction with benefic planets, the person born will suffer from heart-disease.

अन्नदानपरो नित्यं पञ्चमेष्टे क्षुमांशके ।

क्षुमस्वेवरसंयुक्ते भूमिजे केन्द्रमाश्रिते ॥ ७० ॥

Sloka. 70. When the lord of the 5th bhava is in a benefic amsa and Mars occupying a Kendra is in conjunction with benefic planets, the person born will ever devote himself to the duties of hospitality and the relief of the hungry and the famished.

॥ अथ वष्टुभावफलम् ॥

रोगारिण्यसनक्षयानि वष्टुषाष्टुशरितभित्तये-

वृक्तं रोगकरं वदेव रिपुणे जीवे जितारिर्भवेत् ।

पण्डोऽग्नीशुधौ विधुन्तुदयतौ लभेद्यसम्पन्निवौ

लिङ्गस्यामयकृद्गणेन रुधिरः पष्टे सलगाधिपः ॥ ७१ ॥

Sloka 71. An astrologer ought to divine diseases, enemies, bad habits and hurts that a person may have, from the 6th bhava and Mars. What relates to diseases has been treated already (*Vide Adhyayas V. & VI*). When Jupiter is in the 6th bhava, the person concerned will overcome his enemies. If the lord of the 6th bhava and Mercury be in conjunction with Rahu and connected in some way with the lord of the Lagna, the person concerned will be impotent. Mars occupying the 6th bhava together with lord of the Lagna will produce damage to the organ of generation by an ulcer.

NOTES-

आत्मकायम्

अरिभयनादरिचोरस्तविघ्नहेतुनाभ्युदरदेशान् ।

मधुरादिषड्भवेतान् महराशुदितान्भवेत्प्रातः ॥

For the 2nd part, cf. गर्ग quoted by नन्मद in his टीका.

स्यगेहे शुभगेहे वा पछो गुरुमित्रहा ।

शत्रुपेहेऽरिणा दृष्टः शत्रुपीडा ददाति सः ॥

पत्नीपण्डितमेति क्षतमयनगते कामपे सामुरेज्ये

मीमे मन्देन दृष्टे रिपुमयनगते शत्रुभार्यामुदैति ।

सौम्यैर्दृष्टे युते वा न भयमरिजनान्छत्रमे जन्मलप्रात्

पापैः शत्रुक्षतादिमणभयपिपुलं जायते लाञ्छनं वा ॥ ७२ ॥

Sloka 72. If the lord of the 7th bhava occupy the 6th in conjunction with Venus, the person born will be impotent in regard to his wife. If Mars occupying the 6th bhava be aspected by Saturn, he will have a liaison with an enemy's wife. If the 6th bhava be either aspected or occupied by benefic planets, there is no danger to be dreaded from enemies; if aspected or occupied by malefic ones, there will be a good deal of hurt or other damage inflicted by an enemy, danger from ulcers or some mark of ignominy put upon the person concerned.

पष्ठे भास्वति लग्नायकरिषौ नीचारिगे दुर्बले

जातस्तत्पितृवर्गशत्रुसहितो लघेशमित्रगदे ।

इष्टस्थानगते निजोन्मुखदां वर्गोपयाते सति

हातीनां बहुलं वदन्ति ह्यनया शत्रुवर्णनात्प्राक् ॥ ७३ ॥

Sloka 73. If the Sun occupying the 6th bhava identical with the planet's depression or unfriendly

sign, be inimical to the lord of the Lagna and have no strength, the person² born will have to associate with the enemies of his³ father's party. But when the Sun in the 6th bhava is friendly to the lord of the Lagna and in a friendly sign and has attained its own, exaltation or friendly varga, the person concerned, say the sages, will be distinguished among his relatives for being unhurt by enemies.

अथस्यानगतोऽग्निर्निचग्रहगो वक्रं गतो वाऽस्तगतो-

ऽनेकशतिजनो बहुसत्तनुः पद्माधिपो वा तथा ।

† पद्मस्थानगतेषु भास्करसुखयोमादनेषु क्रमात्

सत्तत्कारकखेटवर्गरिपुणा संपीडितः सन्ततम् ॥ ७४ ॥

Sloka 74. If the planet in the 6th bhava or the owner thereof be in an inimical or its depression sign, retrograde or eclipsed, the person born will have many kinamen by the father's side; and his body will be covered with many sores. If any one of the planets from the Sun onwards occupy the 6th bhava, the person will be annoyed continually by the foe of the class of people represented by the bhava of which the planet occupying the 6th bhava is the Karaka.

पापन्योमचरास्योरिषवित्प्राप्तेक्षका दुर्बला

गोविचक्षयमामयं रिपुभयं कुर्वन्ति जन्मादितः ।

ते सर्वे बलशालिनो यदि ह्यभा गोविचमश्वादिकं

राजान्नं सकलोपदंशसहितं रोमारिनाशं वदेत् ॥ ७५ ॥

Sloka 75. If the lord of the 6th bhava from the Lagna, the planet occupying the same and the one aspecting it—if these three planets be malefic and weak, they produce the destruction of cattle, disease and

danger from enemies. If these planets be strong and benefic, then the effect will be wealth of cattle, horses and other beasts of burden, royal food with condiments of every sort and the disappearance of ailments and enemies.

तेशामम्बरचारिणामतिशुभौ केन्द्रत्रिकोणायगी

द्वावेतौ बलशालिनौ यदि लघुव्याध्यादिनाशं नृणाम् ।

एकोऽपि प्रबलो यदि ग्रणरिपुक्लेशादिकिञ्चित्फलं

यत्तत्कारकवर्गमूलमखिलं मोदं प्रमादं तु वा ॥ ७६ ॥

Sloka 76. If two out of the three planets mentioned in the preceding sloka be exceedingly benefic and occupy a Kendra, Trikona or the 11th bhava in great strength, they will quickly cause the disappearance of disease, etc., spoken of before. If even one among them be very strong, the trouble from ulcers, enemies, etc. will operate only to a small extent; and all that was said about the evils besetting the bhavas of which the planets under consideration are the Karakas will be belied or replaced by happiness.

पापे लग्नगते सपत्नययुते देहवर्णं देहिनां

पुत्रस्ये पितृपुत्रयोः सुखगते मातुः कलत्रे स्त्रियः ।

धर्मस्ये सति मातुलस्य सहजे तस्थानुजस्य ग्रणं

लाभस्ये तु तदग्रजस्य निघने जातो शुदार्तो भवेत् ॥ ७७ ॥

Sloka 77. A malefic planet in conjunction with the lord of the 6th bhava in the Lagna afflicts with an ulcer or wound the person concerned; in the 5th bhava, his father or son or both; in the 4th, his mother; in the 7th, his wives; in the 9th, his maternal uncle; in the 3rd, his younger brother; in the 11th, his elder

sign, be inimical to the lord of the Lagna and have no strength, the person born will have to associate with the enemies of his father's party. But when the Sun in the 6th bhava is friendly to the lord of the Lagna and in a friendly sign and has attained its own, exaltation or friendly varga, the person concerned, say the sages, will be distinguished among his relatives for being unhurt by enemies.

पृष्ठस्थानगतोऽरिर्नाचिगृहगो यत्र गतो यावत्ततो-

ऽनेकज्ञातिजनो बहुसत्तनुः पृष्ठाधिपो वा तथा ।

१ पृष्ठस्थानगतेषु भास्करमुख्योभाटनेषु क्रमात्

तत्तत्स्फारकलेटवर्गरिपुणा संपीडितः सन्ततम् ॥ ७४ ॥

Sloka 74. If the planet in the 6th bhava or the owner thereof be in an inimical or its depression sign, retrograde or eclipsed, the person born will have many kinsmen by the father's side; and his body will be covered with many sores. If any one of the planets from the Sun onwards occupy the 6th bhava, the person will be annoyed continually by the foe of the class of people represented by the bhava of which the planet occupying the 6th bhava is the Karaka.

पापन्धोमचरास्योरिपतितत्प्राप्तेक्षका दुर्वला

गोचितक्षयमामयं रिपुमयं कुर्वन्ति जन्मादितः ।

ते सर्वे बलशालिनो यदि शुभा गोविचमखादिकं

राजान्नं सकलोपदंशसहितं रोमारिनाशं वदेत् ॥ ७५ ॥

Sloka 75. If the lord of the 6th bhava from the Lagna, the planet occupying the same and the one aspecting it—if these three planets be malefic and weak, they produce the destruction of cattle, disease and

danger from enemies. If these planets be strong and benefic, then the effect will be wealth of cattle, horses and other beasts of burden, royal food with condiments of every sort and the disappearance of ailments and enemies.

तेषामभ्यर्च्यारिणामतिशुभी केन्द्रत्रिकोणायगौ

द्वावेतौ बलशालिनौ यदि लघुव्याध्यादिनाशं नृणां ।

एकोऽपि प्रबलौ यदि व्रणरिपुक्लेशादिकिञ्चित्फलं

यत्तत्कारकवर्गमूलमखिलं भोदं प्रमादं तु वा ॥ ७६ ॥

Sloka 76. If two out of the three planets mentioned in the preceding sloka be exceedingly benefic and occupy a Kendra, Trikona or the 11th bhava in great strength, they will quickly cause the disappearance of disease, etc., spoken of before. If even one among them be very strong, the trouble from ulcers, enemies, etc., will operate only to a small extent; and all that was said about the evils besetting the bhavas of which the planets under consideration are the Karakas will be belied or replaced by happiness.

पापे लग्नगते सपत्नययुते देहमरणं देहिनां

पुत्रस्ये पितृपुत्रयोः सुलगते मातुः कलत्रे स्त्रियः ।

धर्मस्ये सति मातुलस्य सहजे तस्यानुजस्य व्रणं

लामस्ये तु तदग्रजस्य निघने जातो युदार्तो भवेत् ॥ ७७ ॥

Sloka 77. A malefic planet in conjunction with the lord of the 6th bhava in the Lagna afflicts with an ulcer or wound the person concerned; in the 5th bhava, his father or son or both; in the 4th, his mother; in the 7th, his wives; in the 9th, his maternal uncle; in the 3rd, his younger brother; in the 11th, his elder

brother; and lastly, if the malefic planet appear in the 8th associated with the lord of the 6th, the person concerned will suffer from pain in the anus.

NOTES.

This sloka as well as the next one are in अत इत्येव.

भ्रातृमूर्द्ध्नि शशी मुखेऽप्यनिसुतः कण्ठे तु नाभेरध-

शान्द्रिः स्वरिनामयं प्रकुले नेत्रामयं भार्गवः ।

मन्दो वातमहिष केतुरुदरव्याधिं मुखधेप्रगो

लप्रेक्षः शशिजेन वीक्षितमुतो गुमयणं गच्छति ॥ ७८ ॥

Sloka 78. If the planet capable of producing the ulcer be the Sun, it will break out in the head; if the Moon, in the face; if Mars, in the neck; if Mercury in the lower part of the navel; if Jupiter be in such a position, there will be exemption from ailments. If Venus be similarly situated, the consequence will be sore-eyes. Saturn as well as Rahu in the position above described produce flatulence, and Ketu, disease of the stomach. The lord of the Lagna aspected by or associated with Mercury and occupying a sign belonging to the same planet (in the 6th bhava) generates an ulcer in the privities.

cf. पराशर

पद्माधिपोऽपि पापघ्नेहे वाऽप्यष्टमं स्थितः ।

तदा मणो घर्षेहेहे कर्मन्यानेऽप्ययं विधिः ॥

एवं पित्रादिमावेशास्तत्कारणसंयुताः ।

पद्माधिपसंयुताश्चापि पद्माष्टमयुता यदि ॥

तेषामपि मणो वाच्यमादित्येन शिरोऽवधाय ।

इन्दुना न मुखे कण्ठे भौमेन ज्ञेयं नाभिषु ॥

गुण्या नागिकायां च शृगुणा नयने पदे ।
शनिना राहुणा कुक्षौ केवला च तथा भवेत् ॥

लग्नादियत्राश्रितः फणीशः शुकेदितस्तत्रचुचिन्हमेति ।
मन्दादिशुक्ते रिपूराभिनाये तुरङ्गपथादिमर्षं वदन्ति ॥ ७९ ॥

Sloka 79. A person has a mark or mole in that part of the body which corresponds to the order from the Lagna of the Rasi which Rahu occupies being aspected by Venus. (*vide* Adhyaya 3, slokas 76—78). If the lord of the 6th bhava be in conjunction with Saturn and Rahu, astrologers say, danger is to be dreaded from horses, cows, etc.

पापग्रहेण संदष्टे बलहीनेऽरिमायके ।
पापान्तरगते वाऽपि शत्रुपीडा भविष्यति ॥ ८० ॥

Sloka 80. When the lord of the 6th bhava is without strength and aspected by a malefic planet or is between two malefic planets, there will be trouble from enemies.

शत्रुस्थानाधिपे दुःस्थे नीचमूढारिराश्रिते ।
लग्नेशे बलमंशुक्ते शत्रुनाशं वदेद्युधः ॥ ८१ ॥

Sloka 81. When the lord of the 6th bhava is in a dusthana (Dustthana) and is depressed, eclipsed or in an inimical sign, and the lord of the Lagna is possessed of strength, a wise astrologer should divine the destruction of all enemies.

NOTES.

In this connection compare what the author of *वृत्तरसारा* says about this bhava :

पष्ठेशरौ तु दुःस्वावशुभतत्पुतौ वीक्षितौ वा शुभैश्वे-
 च्छर्तुर्नवारय द्यौ यदि शुभमिलितौ शत्रुवृद्धिर्भवीह ।
 एवं चेदष्टमेशो न भवति हि रुग्ण रोमयुक्तः शुभैश्वेत्
 द्यौ पष्ठाष्टमेशावशुभतरपुतौ कुन्तलवृद्धासिवातम् ॥

पष्ठाष्टमेशविप्रादयधिपाः समेता द्यौ मियो वनपमीलितपापपुक्तौ ।
 तदृष्टमुक्तिषु भवन्ति हि मेहकुन्तलभ्रमणभ्रवरसमीरणमुल्यरोगाः ॥
 एवं स्थिते दिनकोऽपि प्रा यदुक्तास्ते संभवन्ति हि भिषग्भिरसाध्यरोगाः ।
 दृष्टाश्च ते हि गुल्मा भ्रमणा युताश्चेत् शान्ता भवन्ति सहसैव समस्तरोगाः ॥

पष्ठेशे गोपुराद्यादौ दिवाकरनिरीभिधे ।
 लमेशे बलसम्पूर्णे द्वातीनामुपकारकृत् ॥ ८२ ॥

इति श्रीनिबग्रहकृपया वैद्यनाथपिरचिते जातकपारिजाते
 त्रयोदशोऽध्यायः ॥

Sloka 82. When the lord of the 6th bhava has attained a Gopura or other higher Vaiseshikama and is aspected by the Sun and when the lord of the Lagna is in full strength, the person born will be beneficent to his kinsmen.

Thus ends &c.

जातकपारिजाते चतुर्दशोऽध्यायः

॥ सप्ताष्टमनवमभावाध्यायः ॥

Adhyaya XIV.

THE EFFECTS OF THE 7TH, 8TH AND THE 9TH BHAVAS,

॥ अथ सप्तमभावाफलम् ॥

यात्रापुत्रफलवसौख्यमखिलं संचिन्तयेत् सप्तमात्
उक्तं पुत्रसुखासुखागमफलं सर्वं च यत्तद्वदेत् ।

जारः कामगते सिते मदनपे साहिध्वजे वा तथा
कामे जीवयुतेक्षिते शुभगृहे जातो न जारो भवेत् ॥ १ ॥

Sloka 1. It is from the 7th bhava that an astrologer can divine all about any journey a person may undertake, his sons, his wives and his enjoyment. What has been said in regard to son's worldly comfort or misery as the effect accruing from the preceding bhavas may also be predicted from this bhava. When Venus is in the 7th bhava or the lord thereof is in conjunction with Rahu or Ketu, the person born will become an adulterer. But this effect does not follow when the 7th bhava is a benefic sign and is also occupied or aspected by Jupiter.

cf. जातकामरस

रणार्थं चापि वणिकृत्रियाश्च जायाविचारागमनप्रयाणम् ।
शाखप्रवीणैर्हि विचारणीयं कलत्रभावे किञ्च सर्वमेतत् ॥

पष्ठेशारौ ॥ दुःस्पावशुभतरयुतौ वीक्षितौ वा शुभैश्वे-
 च्छत्रुर्निवारय ह्यौ यदि शुभमिहितौ शत्रुवृद्धिर्भुवीह ।
 एवं वेदष्टमेशो न भवति हि रुग्णा रोगयुक्तः शुभैश्वेत्
 ह्यौ पष्टाष्टमेशावशुभतरयुतौ कुन्तलङ्कासिघातम् ॥

पष्टाष्टमेशाविधुराह्यभिपाः समेता दृष्टा मिथो घनपमीलितपापमुक्तौ ।
 सहस्रयुक्तिषु भवन्ति हि मेहकृच्छ्रमूरक्षणन्वरसमीरणमृज्यरोगाः ॥
 एवं स्थिते दिनक्षेत्रेऽपि पुरा यदुक्तास्ते संभवन्ति हि विपश्चिरताप्यरोगाः ।
 दृष्टाश्च ते हि शुल्का भृगुणा युताश्चेत् क्षान्ता भवन्ति सहस्रैव समस्तारोगाः ॥

पष्ठे गोपुराद्यादी दिघाकरनिरीभिते ।
 लभेद्ये बलसम्पूर्णं क्षातीनामपकारकृत् ॥ ८२ ॥

इति श्रीनवग्रहकृपया वैद्यनाथविरचिते आतकपारिजाते
 त्रयोदशोऽध्यायः ॥

Sloka 82. When the lord of the 6th bhava has attained a Gopura or other higher Vaiseshikamsa and is aspected by the Sun and when the lord of the Lagna is in full strength, the person born will be beneficent to his kinsmen.

Thus ends &c.

नष्टः कामपमार्गैरिष्टप्रान्तान्विहाय स्मिन्-

रन्योन्यस्य (विलम्बतो) गृहस्थितोऽपि यदि वा स्वक्षेत्रमित्रोद्यमैः ।

पदयजिः स्वगृहाणि वा क्षियमुशन्त्येकां पियक्षेत्रगै-

रन्येतैरिगेरगीक्षितयुतैरेतैस्तु बह्वच. त्रियः ॥

विचास्तारिपभार्गवास्तनुगताः पापान्विताः कामुकः

पापन्योमचरान्वितौ तनुरिगुस्थानाधिर्षा चेत्तथा ।

कामस्ये रिपुचित्तलपपयुते पापे परस्मीरतः

पापारात्तिकलत्रपा नवमगाः कामातुरो जायते ॥ ३ ॥

Sloka 3. When the lords of the 2nd, the 6th and the 7th bhavas and Venus occupy the Lagna and are associated with malefic planets, the person born will be libidinous. The same will be the effect if the lords of the 1st and the 6th bhavas be in conjunction with malefic planets. If a malefic planet occupying the 7th bhava be associated with the lords of the 6th, the 2nd and the 1st, the person concerned will be addicted to women not his own. If the 9th bhava be occupied by a malefic planet and the lords of the 6th and the 7th bhavas, the person born will be afflicted with excessive sexual craving.

८१. सप्तमिभक्त्यामणि

लज्जस्थिता विलम्बप्रशुनाथाः मशुका यदि पापयुक्ताः ।

जातः परस्त्रीषु रतः कुमारी शुभेस्तिष्येज तथा भवेच्च ॥

द्वाराविपी पापयुक्ता यदि म्याज्जातः परस्त्रीषु रतः कुमारी ।

स्वमेश्वरे शत्रुकुटुम्बनामे पापैर्युते वा यदि दारराशौ ॥

जातः परस्त्रीषु रतः ॥

जारः कर्मघनास्तपा दशमगाः पुत्रादिकारग्रहाः

दुःस्था भीशुरुकामपाः सुतगृहे पापेक्षितेऽनात्मजः ।

Also भागकर

सुवतिपदाद्ब्रह्मं भार्यापतिमुपचिगुडशीरम् ।

आगमने सतिदासि मृजाशये च नष्टवनम् ॥

दुःखे कामपती तु पापमृहणे पापेक्षिते तद्यते

तज्जायामयनस्य मध्यमफलं सर्वं शुभं चान्यथा ।

कामस्थानपतौ मितेन सहिते पापध्वजे कामधीः

सौम्यध्वं ह्रुमत्वेदधीधितयुते जातः सितच्छत्रवान् ॥ २ ॥

Slok : 2. If the lord of the 7th bhava occupying a दुःस्थान (Dustthana) be in a malefic house and aspected by or associated with a malefic planet, the effect of the 7th bhava would be but mediocre. If these conditions be reversed, the effect of the bhava would be wholly auspicious. If the lord of the 7th bhava be in conjunction with Venus and occupy a malefic sign, the person born will be lustfully inclined ; if it be in a benefic sign and associated with or aspected by a benefic planet, the person concerned will get a white umbrella which is the emblem of royalty.

NOTES.

This and the next three slokas are in अष्टाङ्गसंहिता.

अष्टाङ्गसंहिता

मित्रस्त्रोत्रपरम्परारुपगतौ श्रीभार्गवसूक्तौ

दृष्टौ वा मिलितौ शुभेन शुभयोर्मध्यं गतौ यस्य तु ।

एकं तस्य कलत्रमुत्तमगुणं सौन्दर्यमन्याहसं

सौख्यं चाधिकमोगनातकमिदं याग्यं मुक्तीर्तिर्भवेत् ॥

दुःस्थानस्थौ तु तौ चेदशुभपरिणतौ पापदृष्टौ कलत्र-

द्वन्द्वं भौमेन दृष्टाव्य यदि मिलितौ प्राकृत्कलत्रस्य हानिः ।

स्वादेवान्यत्कलत्रं रिपुभयनगतौ मौढ्यनीचं गतौ चेत्

कलीनां कामिनीनां स यतिरुदितः कामशुके तु कामी ॥

चक्षुः कामपयार्थवैररिमृतिप्रान्तान्निहाय स्थितै-

रन्योन्मत्त- (विन्दप्रतो) गृहस्थिनोऽपि यदि वा स्वक्षेत्रमिश्रोक्षगैः ।

पश्यद्भिः लघुहाणि वा स्त्रियमुशन्त्येकां मियक्षेत्रमे-

रप्येतैररिगैरीक्षितमूर्तरैस्तु चक्षुः क्षियः ॥

वित्तास्तारिषभार्गवास्तनुगताः पापान्विताः कामुकः

पापव्योमचरान्वितौ वनुरिषुस्थानाभिषी चेत्तथा ।

कामस्ये रिषुविचलमपधुते पापे परस्त्रीरतः

पापारातिफलत्रया नपमगाः कामातुरो जायते ॥ ३ ॥

Stoka 3. When the lords of the 2nd, the 6th and the 7th bhavas and Venus occupy the Lagna and are associated with malefic planets, the person born will be libidinous. The same will be the effect if the lords of the 1st and the 6th bhavas be in conjunction with malefic planets. If a malefic planet occupying the 7th bhava be associated with the lords of the 6th, the 2nd and the 1st, the person concerned will be addicted to women not his own. If the 9th bhava be occupied by a malefic planet and the lords of the 6th and the 7th bhavas, the person born will be afflicted with excessive sexual craving.

वै. सर्वाविविक्तमणि

लभस्यिता वित्तकलत्रशत्रुनायाः मशुका यदि पापयुक्ताः ।

जातः परस्त्रीषु रतः कुमार्यो शुभेक्षितव्येष तथा भवेत् ॥

लभारिषौ पापयुतौ यदि म्याज्जान. परस्त्रीषु रतः कुमार्यौ ।

लभेश्वरे शत्रुकुटुम्बनाथे पापयुते वा यदि दारराशौ ॥

जातः परस्त्रीषु रतः ॥

जारः कर्मधनास्तथा दशमगाः पुत्रादिकारग्रहाः

दुःखा धीशुलकामपाः सुतगृहे पापेक्षितेऽनात्मजः ।

जीवज्ञौ यदि वा निशाकरसितौ कामे बहुस्त्रीरतः

शुके मन्मथराशिगे बलवति स्त्रीणां बहूनां पतिः ॥ ४ ॥

Sloka 4. If the lords of the 10th, the 2nd and 7th bhavas occupy the 10th bhava, the person born will have intrigues with women other than his wife. If the lords of the 5th, the 9th and the 7th bhavas which are the initiatory planets in respect to an offspring be in a दुःस्थान (Dustthana) and if the 5th bhava be aspected by a malefic planet, the person concerned will be childless. If Jupiter and Mercury or the Moon and Venus be in the 7th bhava, the person will be addicted to many women. If Venus occupying the 7th bhava be strong, the person concerned will have many wives.

cf. मर्मादिभिन्तानि

कर्मेक्षयितेशकलत्रमाय मानस्यता नारमुदाहरन्ति ॥

धीधर्मनाथौ सकलत्रनाथौ दुःस्थानगौ हीनपत्नौ शुभेन ।

दृष्टे गृहे दारबहुत्वयोगे त्वपुत्रयोगे मुनयो वदन्ति ॥

शुक्रारौ मदनौ कलत्ररहितौ धर्मात्मजस्यौ तथा

शत्रुस्थानगतौ निशाकरसितौ यद्येकपुत्रो भवेत् ।

लभ्यात्तप्ययोगेषु पापखचरेभ्विन्दौ सुखे दुर्धले

यन्ध्यास्त्रीपतिरेव जातमनुजो जायाविहीनोऽप्यथा ॥ ५ ॥

Sloka 5. If Venus and Mars be in the 7th bhava, the person born will be bereft of a wife. The same effect will follow if the planets be in the 9th and the 5th bhavas. If the Moon and Venus occupy the 6th bhava, the person concerned will have only one son. If malefic planets occupy the 1st, the 7th and the 12th bhavas, and the Moon occupying the 5th be weak, the person born will either have a barren wife or be wifeless.

NOTES.

of. शोरात्म

नम्रान्त्यमदगैः पार्षैः क्षीणे धीत्ये निराकरे ।
पुत्रशयाविहीनस्य जायते नन्य निश्चितम् ॥

Also मारावला

दूने कुनभार्गवयोर्नातः पुत्रो भवेद्विकल्हदारः ।
धीवर्षस्मितयोर्वा पस्विरूपं पण्डितैरेवम् ॥
समन्ययमदनत्यैः पार्षैः क्षीणे निराकरे धीत्ये ।
श्रीहीनो भयति नरः पुत्रैश्च विवर्जितो ननम् ॥

Also जनदीपिका

पारिषो सुतगे मण्डपनितोऽपुत्रोऽपवा धीश्वरो
दूने वा मिथमेश्वरोऽपि कुरुते गतनी विनाशं भुङ्क्ते
क्षीणेन्धौ सुतगे व्ययास्ततमुगैः पपिरदारामनः
श्रीतंगाङ्गनारामं मदगयोः स्वर्गसुधान्तोर्वदेत् ॥

If the lord of the 7th house be in the 5th, the native will lose his wife or become son-less. The loss of the wife is certain if the lord of the 5th or the 8th house happens to be in the 7th. If the waning Moon be in the 7th and malefics should occupy the 12th, the 7th and the 1st houses, the person will be bereft of wife and children. If the Sun and Rahu be in the 7th house, one ought to predict loss of wealth through the association of women.

वन्ध्यापतिः सितरथी मदनोदयस्त्री
चन्द्रोदये समग्रदे सलनाकृति स्यात् ।
पुंराशिगे पुरुषमावयुतं कलत्रं
स्त्रीपुंग्रहेक्षितयुते सति मिथरूपम् ॥ ६ ॥

Sloka 6. If Venus and the Sun be in the 7th or the 1st bhava, the person born will have a barren wife. If the house occupied by the Moon be an even sign, his wife will have the proper female form; if it be a male Rasi, the wife will have a masculine form; if the house

in which the Moon is be either occupied or aspected by both male and female planets, she will be of a mixed aspect.

भौमांशे वा भौमराशौ विलम्बात् कामस्थाने जन्ममे वा बधूनाम् ।
जाया दासी नीचमूदग्रहांशे दृष्टा वा स्थायीवने भर्तृहीना ॥७॥

Sloka 7. If the 7th bhava from the Lagna in the case of males, or the 1st bhava in the case of women, be either in Mars' house or amsa and if the planet owning the amsa of the 7th bhava be either weak or eclipsed, the woman concerned will be a servant-maid or will become vicious in her youth, and will be abandoned by her husband.

शुभांशराशौ यदि सङ्गुणाद्या शुभेक्षिते चारुतरं कलत्रम् ।
चन्द्रांशके दुर्यलचन्द्रराशौ जाता पतिव्री सपले तु साध्वी ॥ ८ ॥

Sloka 8. If the 7th or the 1st bhava adverted to in the preceding sloka be in the Rasi or amsa of a benefic planet, the wife will be virtuous; if aspected by benefic planets also, she will be amiable all the more. If the bhava be in the Rasi or amsa owned by the Moon without strength, the woman will cause the death of her husband; but if the Moon be strong, she will be a faithful wife.

अकांशे कुलटा निजोच्चगृहमे साध्वी शुभालोकिने
रुद्रे शीतकरेऽथवा मदनमे नीचारिमूदान्विते ।
पापव्यालविद्वेषाशनिमलद्रेकाणमागान्विते
सन्ध्यंशे विगतव्रता च विधवा जातस्य जाया भवेत् ॥ ९ ॥

Sloka 9. If the Moon occupying the 1st or the 7th bhava be (1) in a Navamsa belonging to the Sun,

the wife of the person born will be unchaste ; (2) in its own or exaltation house and aspected by a benefic planet, she will be virtuous ; and (3) in its depression or inimical house or in a state of eclipse or in a malefic Drekkana termed सर्व-Śarpa, पक्षि-Pakṣiṇ, पात-Pāta, or निगद-Nigada, (*Vide supra* Adhyaya 6, sloka 55) or in a position forming the ऋक्षमण्डि-Rakṣa sandhi, the wife will become either incontinent or widowed.

कामस्ये वनुषे शुभप्रदपुत्रे सर्वधनमृच्छति

क्रूरं मदमे विलस्रमणे दुर्वधजातादनाम् ।

वर्णरूपगुणाकृतिं च सकलं यच्चदृष्टोक्तं यदेव

दुष्पारिकरग्रहाकृतिनरप्रीतिं प्रयास्यद्भना ॥ १० ॥

Sloka 10. If the lord of the Lagna be in the 7th bhava and in conjunction with a benefic planet, the person born will get a wife born of a good family. But if the 7th bhava occupied by the lord of the Lagna be a malefic sign, the wife will be a base-born woman. Her hue, form, attributes, features etc. the astrologer should declare from those prescribed for the sign constituting the 7th bhava. The woman finds pleasure in the man whose features are in conformity with those of the planet impelling her to evil courses.

पापप्रकाशसंयुक्ते कलत्रे द्रष्टव्यारिणी ।

रसो वन्ध्या तु शीतोशी क्षीणे च अपमिचारिणी ॥ ११ ॥

Sloka 11. When the 7th bhava is occupied by a malefic or an invisible subsidiary planet (उपग्रह-Upagraha *vide* Adhyaya 3 sloka 6), the wife will be wicked. If the Sun occupy it, she will prove barren ; if it be the waning Moon, she will be unfaithful.

कुजे तु म्रियते मन्दे दुर्मगा राहुसंयुते ।

परदारोऽप्रतिस्वार्था निषेकामावकोऽसुखः ॥ १२ ॥

Sloka 12. If the 7th bhava be occupied by Mars, the wife will die ; if by Saturn, she will be disliked by her husband ; if by Rahu, the husband will take to women not his own, and will find no delight in his wife and will have no child by her because of the absence of cohabitation with her.

धूमे विवाहहीनः स्यान्म्रियते कार्मुके सति ।

परिवेषे तु दुःशीला केतौ वन्ध्या सती भवेत् ॥ १३ ॥

Sloka 13. If the 7th bhava be in धूम (Dhuma), the person born will have no marriage ; if it be in कार्मुक (Karmuka), he or his wife will die ; if in परिवेष (Parivasha) the wife will be ill-behaved ; if in Ketu, she will be barren but virtuous.

काले विदारः पापे तु गर्भस्रावेण संप्रता ।

दुशीला स्त्रीमद्यता च पूर्वमाणे सुधाकरे ॥ १४ ॥

Sloka 14. If the 7th bhava be in काल (Kala), the person born will be wifeless. If a malefic planet be in that bhava, the wife will have miscarriage. If it be occupied by the Moon getting full, she will be virtuous and bring forth children.

बुधे सुपुत्रा नागीशे शुण्यशुक्ता सुपुत्रिणी ।

शुके सीमाग्न्यसंयुक्ता श्रीमती च बलान्विते ॥ १५ ॥

Sloka 15. If Mercury be in the 7th bhava, the wife will bear good offspring ; if Jupiter, she will be virtuous and have excellent progeny. If the 7th bhava be occupied by Venus in strength, the wife will enjoy a happy wedded life and will be highly prosperous.

स्त्रीपुत्रये बलिनि शोभनस्वेदहरे
 पद्माधिपेन सहिते सति वीक्षिते वा ।
 जारेण पुत्रजनित्वाभ्युपैति जाया
 तस्या धवो बहुकलत्रपुत्रोऽप्यपुत्रः ॥ १६ ॥

Stoka 16. If the lord of the 7th or 5th bhava possessing strength and aspected by a benefic planet be in conjunction with or aspected by the lord of 6th, the wife will acquire a son by a paramour. Her husband, though he may be possessed of many wives, will be childless.

NOTES.

See XIII—15 *supra*.

नीचे गुरौ भदनगे सति नष्टदारो
 भीमे कलत्रभयने रविजे तथैव ।
 मन्दारराशिनवभागगते सुरज्ये
 जारो भवेदिनसुतारसमन्विते वा ॥ १७ ॥

Stoka 17. When Jupiter occupies the 7th bhava in depression, the person born will lose his wife. If Saturn occupy the 7th bhava identical with Meena, the effect will be the same. If Jupiter occupy a Rasi or Navamsa owned by Saturn or Mars, the person concerned will have intrigues with other women. The effect follows also when Jupiter is in conjunction with Saturn or Mars.

NOTES.

First half. For this and some more vague relations to loss of wife, cf. चतुर्विंशः

शुभेः कृत्रिमं मदे मृगधूः रामे वृषस्थे सुपे
 श्रीनाशस्त्यथ नीचगे सुरगुरौ घृणाधिरुद्धे तथा ।

नमित्रे शपणे शनौ सति तथा भौमेऽपवा खीयति-
अन्द्रक्षेत्तमयोर्मदेऽर्किः कुम्भयोः पत्नी सती शोभना ॥

When Venus occupies Vrischika identical with the 7th house, the wife of the person born will die soon). The same will be the effect when Mercury is in Vrishabha identical with the 7th house or when Jupiter occupies the 7th and is in depression, or when Saturn or Mars is posited in Meena identical with the 7th house. If Saturn and Mars are in the 7th house identical with Cancer, the wife of the person concerned will be of a good disposition and fortunate.

अस्ते वास्तपतास्तद्वह्युतं दृष्टेऽन्यसन्मध्यगे
नीधारातिगृहेऽर्ककान्त्यमिहते ब्रूयात्कलत्रव्युतिम् ।
कामे वा सुतभाम्ययोर्भिकलक्षारोऽनौ सपावे भूगौ ॥

If the 7th house or its lord be associated with, aspected by, or posited betwixt malefics, or be in depression or inimical sign or be eclipsed by the Sun's rays, one ought to predict loss of wife. Venus in conjunction with a malefic occupying the 7th, 5th or 9th house will make the native bereft of a wife.

कलत्रभावे रिपुनीचस्तस्य मूढेऽपवा पापनिरीक्षिते वा ।
कलत्रमे पापयुतेऽपदृष्टे कलत्रहानि प्रवदन्ति सन्तः ॥

If the lord of the 7th occupies an inimical or depression sign or be eclipsed or be aspected by malefics, and the 7th house be associated with or aspected by malefics, there will be loss of wife; so say the wise.

Latter half. According to Manikeswara, it is Venus (and not Jupiter) if in a Varga of Mars or Saturn that makes the native immoral.

शुभे वा कुम्भमन्दवर्गसहिते दृष्टे परस्त्रीरतः ॥

When Venus is in a Varga (Varga) of Mars or Saturn, or has the aspect of these planets, the person born will have a liaison with other people's wives.

सप्तमे वाष्टमे पापे व्ययस्ये घरणीसुते ।

अद्वये यदि तन्माये कलत्रान्तरभागमेव ॥ १८ ॥

Sloka 18. If a malefic planet occupy the 7th or the 8th bhava and Mars be in the 12th, and if the lord thereof be invisible, the person born will have another wife.

NOTES-

The following sloka from *हजरीपिका* gives some more yogas for having two wives:

भौमाकर्घस्ते भृगुनशशिमोर्दारहीनोऽमुतो वा

झीवेऽस्ति ना भवति भवगौ द्वौ ग्रहौ श्रीद्वयं त्यात् ।

द्वन्तर्क्षो मदपतिसितौ मस्य जायाद्वयं स्यात्

नाम्यां सुतैर्जगननिलैर्द्वारसंख्यां नदन्तु ॥

If Venus and the Moon are in opposition to Mars and Saturn in any nativity, the person concerned will be either wifeless or restless; when there is a hermaphrodite planet in the 7th house, and the 11th house is occupied by two planets, the person will have two wives. If the lord of the 7th house and Venus be each posted in a dual Rasi or Amsa, the person will have two wives. Generally one ought to predict the number of wives in such cases through the number of the planets in conjunction with those two viz., the lord of the 7th and Venus.

सुपक्वजातं प्रथमं कलत्रं लभेश्वरो दारपसंयुतयेत् ।

दिनेशकान्त्याभिहतसदानीं सुरूपहीनां सुतरां वदन्ति ॥ १९ ॥

Sloka 19. If the Lord of the Lagna be in conjunction with that of the 7th, the person born will get a mature excellent wife. If the lord of the Lagna in the above position be at the same time obscured by the Sun, the wife will be entirely devoid of good features.

विसे पापबहुत्वे च कलत्रेशे तथा स्थिते ।

पापग्रहेण संदृष्टे कलत्रत्रयमाप्नुवेत् ॥ २० ॥

Sloka 20. When there are several malefic planets in the 2nd bhava and the lord of the 7th is likewise there aspected by a malefic planet, the person born will have three wives.

ॐ. मन्त्रार्थनिन्ताशक्ति

विसे पापबहुत्वे तु कलत्रे वा सपाविधे ।

तदीशे पापसंघे कलत्रत्रयमाप्नुवेत् ॥

केन्द्रत्रिकोणे दारेषु स्वोद्यमिन्नस्वर्गनि ।

कर्माधिपेन वा दृष्टे यदुस्त्रीसहिती भवेत् ॥ २१ ॥

Sloka 21. When the lord of the 7th bhava occupying a Kendra or Kona is in its own, exaltation, or friendly sign or is aspected by the lord of the 10th bhava, the person born will be associated with many wives.

कलत्राधिपतौ केन्द्रे शुभग्रहनिरीक्षिते ।

शुभांशे शुभराशी वा पत्नी व्रतपरायणा ॥ २२ ॥

Sloka 22. When the lord of the 7th bhava is in a Kendra and is aspected by a benefic planet or is in a benefic Navamsa or Rasi, the wife will be devoted to the observance of vows.

दाराधिपे मीनसुते सपापे नीचारिवर्गे रिपुनाशभावे ।

पापान्तरे पापदृष्टा समेते जाया पतिमी कुलनाशिनी स्यात् ॥

Sloka 23. If the lord of the 7th bhava be Mercury in a depression or inimical varga and associated with a malefic planet, and if it also occupy the 6th or the 8th bhava, in the midst of two malefic planets and aspected

by a malefic planet, the wife will kill her husband and ruin his family.

NOTES.

This as well as slokas 25, 26, 27, 28, 29, 30, 31, 32, 34, 37, 38, 39, 40, 41, 45 & 46 are in **भास्कर**.

The same effect is ascribed to a different **varga** in **होतर**.

शनिकुनौ मद्यौ मदनविषो निषण्णोऽपि विपुण्यगोऽभ्या ।

मरणमेति तदा स्वच्छव्रतस्त्वथ रविर्विषया ननिता भवेत् ॥

शुभांशे शुभसंछे नपि जाया सुवंशजा ।

पापारूढे पापवर्गे तस्य जाया कुवंशजा ॥ २४ ॥

Sloka 24. If the lord of the 7th bhava occupy a benefic Navamsha and be aspected by a benefic planet, the wife will be of a good family. But if the lord of the bhava be in a malefic varga already occupied by a malefic planet, the wife will be base born.

कामस्थाने सख्येति सितपुतलनरंदरिसंख्यां वदन्ति

स्त्रीष्वप्योमश्रासो न भवति गणने शुक्रयुक्तग्रहैर्वा ।

जायाधीशे सितार्धे सति धनभवने शुक्रसंयुक्तसंख्या

शुक्रान्नेशयुक्तमुवरनवधूवहभो जायते वा ॥ २५ ॥

Sloka 25. If the 7th bhava be occupied by a planet, the number of wives is declared by astrologers to be the number of planets in conjunction with Venus. Out of the above number, any planet that occupies its Swakshetra or exaltation is to be omitted. If the lord of the 7th bhava occupy the 2nd, identical with a sign owned by Venus, the number of wives will be the number of planets associated with Venus; or it may be that the person concerned may get as many new brides as there are planets in conjunction with Venus and the lord of the 7th bhava.

दारेशेन कृदुम्बपेन सहिता याचद्गहा दुर्वलाः

वत्संख्याककलत्रनाशनकरा दुःस्थाननाया यदि ।

यायन्तो घलशालिनः शुभकरास्तचल्यजायासुखं

कुर्वन्त्येकविधधरो बलयुतो यद्येकदारो भवेत् ॥ २६ ॥

Sloka 26. How many weak planets there may be that are in conjunction with the lord of the 7th or of the 2nd bhava and are at the same time the lords of the 6th, the 8th or the 12th bhava (दुःस्थान-Dustthana), so many will be the wives to be destroyed by them. The more there are benefic strong planets associated with the lords of the two bhavas above named, the more will be the wives with whom the person born will live happily. If a single planet possessing great strength be associated with the lord of the 7th or of the 2nd bhava, the person concerned will have but one wife.

Notes.

६१. कलपीयता

श्रीसंख्यां मदगैर्हिर्मृतिमत्तत्सेटेष्व सज्जिः स्थितिं

धुनेरो सषष्ठे शुभे सति वधूः साध्वी सुपुत्राश्रिता ।

पापोऽपि स्वगृहं गतः शुभकरः पत्न्याश्च कामस्मृतो

हित्वा पद्व्ययस्त्रपान्मदनगाः सौम्यास्तु सौख्यावहाः ॥

It is through the (number of) planets in the 7th house that one ought to divine the number of women that a person may associate with. Of these, the number that will die (at an early age) will correspond to the number (of planets in the 7th house) that are malefic, while the number of benefics will denote the number that will survive. If the lord of the 7th be benefic and possessed of strength, the native will have a good-natured woman as his partner and be endowed with good children. Even a malefic will do good to the wife if he shall be in the 7th owning that house. Benefics in the 7th will be productive of good unless they happen to be the lords of the 6th, 8th and 12th houses.

Also cf. "जानकरत्न"

स्वर्गे कलत्राधिपतौ कुटुम्बनाथे यदा स्वेकलत्रभाक् स्यात् ।

साध्यां समेतैर्हमायकैर्वा कलत्रसंख्यां प्रवदन्ति सन्तः ॥

लग्नानङ्गपतिस्फुटैक्यगृहगे जीवे विवाहं वदेत्

चन्द्राधिष्ठितवारकायधपयोरैक्यांशके वा तथा ।

जीवे मित्रनवांशके चलयुते यथेकदशान्वितः

सांशे द्वित्रिकलत्रयान् बहुवधूनाथः सप्तुङ्गांशके ॥ २७ ॥

Sloka 27. Add together the figures for the lords of the Lagna and the 7th bhava. Find the Rasi, etc., indicated by the result. When Jupiter traverses the Rasi, etc., above found, the astrologer may predict a person's marriage. The time of marriage may also be determined in the same way in respect to the total of the figures for the ruler of the stars occupied by the Moon and the lord of the 7th bhava. If the Navamsa occupied by Jupiter belong to a friend, the person concerned will have but one wife. If the amsa in question be Jupiter's own, the number of wives will be 2 or 3. If the amsa be that of Jupiter's exaltation, the person concerned will be the lord of many wives.

NOTES.

According to चन्द्ररीचि the probable time for marriage is thus ascertained:

शुक्रोऽस्तीरे वा तनुनाथवांशकत्रिकोणमायाति तदा विवाहः ॥

The marriage may be expected to come off when Venus or the lord of the 7th house in its orbit transits through a sign which is triangular to the Rasi or Navamsa owned by the lord of the Lagna.

चलत्रसंख्यस्य कलत्रद्वयेर्दशागमे याव्य कलत्रस्य ।

यदा विलम्बाधिपतिः प्रयाति कलत्रैवे तत्र कलत्रलाभः ॥

The acquisition of a wife may happen during the same period

of the planet (1) posited in the 7th house, or (2) aspecting the 7th house. The same may also happen when the lord of the Lagna in his orbit comes to the Rasi signifying the 7th house.

कलत्रनाथसितभाक्षकेशयोः सितश्रपानायकयोर्वलीयसः ।

दशागमे द्युनपयुक्तभाक्षकत्रिकोणमे देवगुरौ वरग्रहः ॥ २८ ॥

Sloka 28. Of the two planets that are the lords respectively of the Rasi and Navamsa occupied by the lord of the 7th bhava, find which is stronger. During the dasa period of that planet, the marriage of the person may take place, when Jupiter traverses the Trikona of the Rasi and amsa occupied by the lord of the 7th bhava. Again, find the stronger of the two planets Venus and the Moon. During the dasa period of the stronger planet, the period favourable to marriage may be found in the same manner as in the above case.

द्युकोपेतकलत्रराशिपदशाश्रुक्तिर्विवाहमदा

लमाद्विषपतिसराशिपदशाश्रुक्तौ च पाणिग्रहः ।

कर्माप्तिर्भपनाधिनापकदशाश्रुक्तौ विवाहः क्रमात्

कामेदेन श्रुतः कलत्रगृहगलरपाकश्रुक्तौ तु या ॥ २९ ॥

|| Sloka 29. If the lord of the 7th bhava be associated with Venus, its Dasa and Bhukti may lead to marriage. Failing that, the Dasa and Bhukti of the lord of the Rasi occupied by the planet owning the 2nd bhava may have marriage-producing efficacy. The Dasa and Bhukti of the lords of the 10th and the 9th bhava come next in order. Lastly, note the planet associated with the lord of the 7th bhava or the one occupying it. During the Dasa and Bhukti of one of these, marriage may take place.

NOTES.

It is, perhaps, implied here that each succeeding alternative is to be resorted to when the preceding one is found to be not promising because of the weakness, etc., of the planet concerned.

सौम्यप्योमचरः स्थितः शुभगृहे चादौ ददाति धियं

पापर्थे शुभस्वेचरो यदि दशमप्ये विवाहादिकम् ।

क्ररः पापगृहोपगो यदि फलं पाकापसाने तथा

सौम्यर्क्षे यदि सर्वकालफलदः सौम्यान्वितः शोभनः ॥३०॥

Sloka 30. If the planet powerful for producing marriage be benefic and in a benefic house, it will bring on the happy event at the commencement of its Dasa. If the planet, being itself benefic, should occupy a malefic house, the marriage and other such happy events will take place in the middle of its Dasa. If the planet and the house it occupies be both malefic, the event in question will happen at the end of its Dasa. But if the planet in question occupy a benefic house and be in conjunction with a benefic planet at the same time, its influence for good will prevail during the whole of its Dasa period.

लग्नेश्वरस्थितनर्वाणपतिस्त्रराशौ

चन्द्रे पुरन्दरगुरौ च कलत्रलाभम् ।

कामेशश्चक्रगृह्येऽपरमन्त्रिणीन्दौ

केन्द्रेऽप्यथा गुरुगृहे सति गोचरेण ॥ ३१ ॥

(Sloka 31. Astrologers say that the acquisition of a wife may take place when the Moon and Jupiter in their progress arrive at the 2nd place from the lord of the Navamsa occupied by the lord of the Lagna at the birth of the person concerned. The same event may also happen when Jupiter reaches a sign occupied by

the lord of the 7th bhava or Venus. A third possibility is when the Moon and Jupiter occupy a Kendra.

यत्संख्याकमजादिकाममचनं तद्वत्सरे वा नृणां

साष्टाब्दे कृतमौलिकर्मपरतः कल्याणकालो भवेत् ।

लब्धादस्ताविलप्रनायकपुत्रक्षेत्रांशके संभवा

या सा भर्तृमनःप्रसादकरणी भर्ता तथैव स्त्रियाः ॥ ३२ ॥

Stoka 32. An auspicious time for men's marriage (other than what has been mentioned before) occurs in the year of their life indicated by the number made up of 8 and the figure denoting the order from Mesha of the sign representing the 7th bhava: this year being in the nature of things subsequent to the investiture with the sacred thread generally preceding marriage (in the case of the twice-born class). Add the figures for the lords of the 7th and the 1st bhavas and find out the Rasi and amsa indicated by the sum total. The girl born in the Rasi and amsa thus found is the one to win the heart of the person concerned. The husband-elect must equally prove acceptable to the wife.

कामान्वितैश्चकवियथराशिजाता

चन्द्रादतीव मुमग्ना च पतिप्रिया स्यात् ।

स्त्रीजातके च पतिरिष्टकरो वधूनां

दिग्देशजा मृगशुक्रादपलाधिपस्य ॥ ३३ ॥

Stoka 33. Note the planets occupying or aspecting the 7th bhava from the Moon. A girl born in a sign belonging to any one of these planets will be highly fortunate as a wife and enjoy her husband's favor. A husband determined similarly in the case of a female horoscope will prove acceptable. The direction of the

7th, the 4th or the 8th bhava in the horoscope of a person may cause the death of his wife. If Mara occupy the same position in respect to the horoscope of the wife to be selected, the planet will prove injurious to the husband.

ऋत्योमचरः स्त्रीणामष्टमस्यो विलग्नतः ।

नीचातिपापवर्गेषु यदि भृत्यकरः पतेः ॥ ३५ ॥

Sloka 35 If a malefic planet occupying the 8th bhava from the Lagna in a female horoscope be in depression, inimical or malefic vargas, it proves fatal to the husband.

घ्नन्हुड्मुग्गतौ यदि पापौ दारवियोगजदुःखकरो तौ ।

तादृशयोगजदारयुतध्वेज्जीवति पुत्रधनादिशुतश्च ॥ ३६ ॥

Sloka 36 If there be malefic planets in the 2nd as well as in the 7th bhava, they cause distress by bringing about a bereavement of the wife. If the person concerned be joined in wedlock to a woman born in a yoga such as has been described above, he lives possessed of children, wealth and other blessings.

कलत्रराशित्रितयेऽथवा स्यात् तदीशतृप्तकभराशिकोणे ।

फलधराशिर्यदि पुत्रशाली तदन्यराशिर्यदि पुत्रहीनः ॥ ३७ ॥

Sloka 37 If the जन्मराशि (Janmarasi) of the wife be included in the triad designated कलत्रराशि (Kalatrarasi) or in the triangular signs of the Rasi occupied by the lord of the 7th bhava in the horoscope of the husband, the latter will have sons. If the जन्मराशि (Janmarasi) of the wife be other than those that have been enumerated, he will have no issue by her.

NOTES.

For कलत्रराशिभित्तय, Cf. सप्तम्यभित्तयम्

कलत्रनायभित्तये तदीयं राशिं कलत्रस्य विदुर्महान्तः ।

तस्योभनीचं यदि वा कलत्रराशिं तदंशभित्तयं तदीयम् ॥

Great astrologers have recognised the Rasi occupied by the lord of the 7th bhava in the husband's horoscope as the जन्मराशि (Janmarasi) of his wife. The exaltation and the depression signs of the lord of the 7th bhava in the male horoscope as well as the Rasi of the 7th bhava form the constituent parts of the triad representing the जन्मराशि (Janmarasi) of the कलत्र (Kalatra) or wife.

फाटिन्पुरुकुचा मदे दिनकरे कामाधिपे केन्द्रगे

जीवेन्दुसिदान्विते गुरुकुचा शुष्कस्तना भूमिजे ।

लम्बापीनपयोधरा सगुलिकछायासुतादिष्वग्ने

धूमादौ विपमाकृतिस्तनवती दुःश्लेष्थवा कामपे ॥ ३८ ॥

Sloka 38. If the Sun be in the 7th bhava, the wife will have breasts exceedingly strong. When the lord of the 7th bhava occupies a Kendra in conjunction with Jupiter, the Moon, Mercury or Venus, she will have a broad and swelling bosom; if Mars appear in the 7th bhava, her bosom will be shrunken. If the 7th bhava be occupied by Mandi, Saturn, Rahu or Ketu she will have fat pendent breasts. If Dhuma and other invisible planets be in the 7th bhava or if the lord thereof occupy a दुःस्थान (Dustthana), her breasts will be ill-shapen.

वन्ध्यासंगमिनेऽस्तगे समवभूकेलिं निशानायके

भूपुत्रे तु रजसलाजनरतिं वन्ध्यावभूमेति वा ।

देव्यामिन्दुसुते तु विप्रपत्नितां जीवे सिद्धे गर्भिणीं

नीचस्तीरतिमर्कजोरगाशिलिप्राप्तेऽथवा पुष्पिणीम् ॥ ३९ ॥

Sloka 39. If the Sun be in the 7th bhava at a

person's birth, the object of his love and dalliance will be a barren woman; if the Moon, a woman of the same class as himself; if Mars, it will be a woman in menstruation or a barren wedded wife; if Mercury, a courtesan; if Jupiter, a woman of Brahmanic extraction; if Venus, he will have a liaison with a woman already *enueinte*. If the planet occupying the 7th bhava be Saturn, Rahu or Ketu, the object of his affections will be a low-born female or one in her periods.

क्रीडागारमिने यनं सुखगते चारुस्वगेहं विधौ

भूपुत्रे सति कुच्यमिच्छति बुधे जातो विहारस्थलम् ।

जीवे देवगृहं सिंहे तु सलिलं मन्देभ्यश्च पद्मे

केतौ माधवश्चक्रप्रियसुतस्थानं यथुसङ्गमे ॥ ४० ॥

Sloka 40. If the Sun occupy the 4th bhava the person born will preferably have the society of his wife in a pleasure house in a forest region; if it be the Moon, a fine room in his own residence; if Mars, a snug place enclosed by walls; if Mercury, a theatre or similar place of public entertainment; if Jupiter, a temple; if Venus, a retreat in water; if Saturn, Rahu or Ketu, the favourite haunt of the deity हरिहरपुत्र (Hariharaputra) described as the offspring of Siva and Vishnu conjoined.

शुक्रादि मदनस्थितेऽप्यनिसुते कामाधिपे पञ्चमे

जायारिष्टमुपैति सप्तमगते भानौ कलत्रार्यवान् ।

दुःस्त्री कामकुड्म्यपी सभृगुजौ दुधिस्यपातौ तु वा

तत्तत्तुल्याककलत्रदा बलयुतौ विचास्तपो दारवान् ॥ ४१ ॥

Sloka 41. If Mars occupy a Navamsa owned by Venus in the 7th bhava, and if the lord of that bhava be in the 6th, the person born will suffer bereavement

in the death of his wedded wife. If the planet occupying the 7th bhava be the Sun, he will be blessed with wife and wealth. If the lords of the 2nd and the 7th bhavas be associated with Venus in a *हुःस्थान* (Dustthana) or in the 3rd bhava, he will have the ill-luck to lose so many wives ; but if the lords of those bhavas be strong, his wife will continue alive during his life-time.

जातः समेति भगवन्भवनमस्तनाथे

शुक्रेण वीक्षितधृते भृगुमन्दिरे वा ।

एवं हृदुम्भवनमधिपतौ तथा स्वाद्

दार्ढ्ये दशमये ससिते तथैव ॥ ४२ ॥

Sloka 42. If the lord of the 7th bhava be aspected by or associated with Venus, or occupy a house owned by the latter, the person born will be so extravagantly fond of his wife as to indulge in *भगवन्भवन* (Bhagachumbana.) The effect is the same when the lord of the 2nd bhava is in the same position as that described for the lord of the 7th in the preceding case ; or when the lord of the 10th occupies the 7th in conjunction with Venus.

कामेश्वरो देवगुरुः सितो वा सर्म भगं चारुतरं तरुण्याः ।

इत्थं भगं सप्तमराशिनाथे शनीन्दुवारासुतमप्यपावे ॥ ४३ ॥

Sloka 43. When Jupiter or Venus is the lord of the 7th bhava, the *puendum muliebre* of a young woman would be lovely and symmetrical. It will be narrow if the lord of the 7th bhava be betwixt the the planet Saturn, the Moon and Mercury.

दीर्घं समेति भगमस्तपतौ जलस्थे तत्कारके जलशुद्धोपगते तथैव ।

सार्द्धं भगं मदनगे भृगुवीक्षितेऽप्ये शुक्रं त्वनार्द्रमुपपाति यद् सपावे ॥

Sloka 44. Its space will be ample if the lord of

the 7th bhava or its करक (Karaka) be in a watery sign. It will be moist if the Moon occupying the 7th bhava be aspected by Venus; but if the Moon in the position described be associated with a malefic planet, it will be void of moisture.

लभेशस्वन्वाशनायगृहमे जीवे समेति स्त्रियं

नीचारातिनवांशके सति मृतस्त्रीको विदारोऽप्यथा ।

लभे कामपतिस्फुटादपह्वे राशिधिकोणे गुरौ

लभे सप्तमराशिपस्फुटद्वे जीवे मृतिं योषितः ॥ ४५ ॥

[*Stoka 45.* A man is joined to a woman when Jupiter is in a Rasi belonging to the planet owning the Navamsa occupied by the lord of the Lagna at his birth; but if the Navamsa in question belong to the depression sign of the lord of the Lagna or to its enemy, the person concerned will lose the wife that he marries or have no wife at all. Subtract the figures for the Lagna from those for the lord of the 7th bhava. The difference indicates a certain Rasi. When Jupiter occupies this Rasi or its Trikona, astrologers say that the death of the person's wife will take place. The same event may happen when Jupiter is in a Rasi indicated by the excess of the figures for the Lagna over those for the lord of the 7th bhava.

लमात्यगमपकारकौ शुभकरो वीर्याधिके सप्तमे

पत्या माकमुपैति मृत्युमवला पापैरशुक्तेक्षिते ।

कामान्छिद्रदशापहारसमये शुकादवयोदिते

राशौ भात्रुसुते कलत्रमरणं जीवे तदशान्विते ॥ ४६ ॥

[*Stoka 46.* If the lord as well as the Karaka of the 7th bhava from the Lagna be propitious and occupy the

7th place from the Lagna and if this 7th place be predominant in strength and unaspected by or unassociated with malefic planets, the wife dies simultaneously with the husband. Her death will occur during the period of the *dasa* or *अपहार* (Apahara) of a *क्षिद्र* (Chidra) planet (*vide* Adhyaya 5, slokas 52-53) with reference to the 7th bhava, when Saturn occupies the Rasi ascertained to be fatal to the wife through the Ashtakavarga of Venus (*vide* Adhyaya 10) and when Jupiter is in a Navamsa owned by this fatal Rasi.

मदनमवननाथे पारिजातादिवर्गे
सुरगुरुषुतदृष्टे शोभनस्थानयाते ।

दधिमधुप्लवणक्षीरपक्वोपदंशैः

सह शुचिरुचिरार्क्षं चारुकान्तामृपति ॥ ४७ ॥

Sloka 47. If the lord of the 7th bhava attaining a *परिजात* (Parijatha) or a higher varga occupy a benefic place and be aspected by or associated with Jupiter, the person born will have at his meals food of a refined and excellent sort accompanied by such appetizing substances as curd, honey, clarified butter, sauce, milk and seasoned condiments ; and he will in addition be blessed with a charming helpmate.

॥ अथाष्टमभावफलम् ॥

आयुर्दायमनिष्टहेतुमृदयन्मोमाशुरीशार्कजै-

रुक्तात्संफलयेचयापि निषण्णप्राप्तं प्रवक्ष्ये पुनः ।

अल्पायुर्न्ययमेव्यवा रिपुगते पापान्विते रन्ध्रे

लभेद्येन युते तु तत्र विचले जातोऽल्पजीवी नरः ॥ ४८ ॥

Sloka 48. From what has been said already, it is

possible to ascertain the allotted period of a person's life as affected by the untoward events due to the positions of the lords of the 1st, the 10th and the 8th bhavas and of the planet Saturn; but as it crops up again in connection with निधन (Nidhana) or the 8th bhava now under treatment, it is to be dealt with once more. If the lord of the 8th bhava being associated with a malefic planet occupy the 12th or the 6th bhava, the person concerned will be short-lived. The same effect is produced when the lord of the 8th bhava being weak happens to be associated with the lord of the Lagna in one of the two bhavas above-named (*vide* the 6th or the 12th).

NOTES.

For things to be deduced from the 8th bhava, *vide* the following from (1) जलरत्न.

रन्ध्रस्थानान्जीवनं शुभदेशं स्त्रीरं स्त्रीद्रे मृगकुच्छादिरोगम् ।

मेदं दण्डं मारणं तस्य हेतुः कस्ते मासे नासरं शेषमथ ॥

(2) जलरत्न

नष्टुत्तारात्यन्तवैषम्यदुर्गं सार्धं जायुः सद्भूतं चेति सर्वम् ।

रन्ध्रस्थानं सर्वदा कल्पनीयं प्राचीनानामाज्ञया नानरक्षितैः ॥

सख्ये रन्ध्रपती चिरायुर्दयच्छिद्राधिपौ पृथगौ

रिःकस्त्यौ यदि वा समेति मनुजो जातधिरायुर्बलम् ।

व्यापारोदयरन्ध्रराशिपतयः केन्द्रधिकोणायमा

दीर्घायुर्विवलाः समानुवनया यद्यल्पमायुर्पेदत् ॥ ४९ ॥

Sloka 49. When the lord of the 8th bhava occupies its own house, the person born will be long-lived. If the lords of the 1st and the 8th bhavas occupy the 6th or the 12th bhava, then too will the person born enjoy prolonged vital energy. The lords of the 10th,

the 1st and the 8th bhavas in a Kendra, a Trikona or the 11th bhava lead to long life. But if they be weak and in conjunction with Saturn, the astrologer may declare life to be short.

NOTES.

This is well as slokas 52, 53, 54, 55, 56, 57 & 63 are found in भाष्यकारेण.

कर्मेश्वरन्धतनुपा बलशालिनश्चे-

ज्जातधिरायुरिनन्दनयोगदीनाः ।

द्वाप्यसौव मलिनौ यदि मध्यगायु-

रेको मली लघुतरायुरनायुरन्याः ॥ ५० ॥

Sloka 50. If the lords of the 10th, the 8th and the 1st bhavas be all of them strong and unassociated with Saturn, the person born will be long-lived. If even two of them be strong, the person concerned will have medium life. If only one of them be strong, his life will be shorter than in the preceding case. If none of them be strong, he will have no period of life worth mentioning.

रन्धाधिवे पापगृहोपगते दुःस्थानमे पापयुतेऽन्यथायुः ।

द्युगान्विते क्षीयनराशियुक्ते द्युमेक्षिते रन्धगते विरायुः ॥ ५१ ॥

Sloka 51. If the lord of the 8th bhava being in conjunction with a malefic planet occupy a malefic sign or दुःस्थान (Dusthana—8th, 8th or 12th), the life of the person concerned will be short. But if the planet owning the 8th bhava be associated with or aspected by a benefic one or occupy a benefic sign or the 8th bhava itself, the life of the person born will be long.

नाशस्ये तदुपेक्षया निषनपे पापेन युक्तेक्षिते

मृदेऽप्ययमतेऽन्यथा रिपुगृहे जातो मतायुर्मयेत् ।

दीर्घायुर्निजतुङ्गये शुभयुते केन्द्रत्रिकोणेश्वरा

रन्ध्रे रन्ध्रपतौ चिरायुरुदयं याते विलयाधिपे ॥ ५२ ॥

Sloka 52. If the lord of the Lagna be in the 8th bhava or if the lord of the latter bhava in conjunction with or aspected by a malefic planet become invisible by its too great proximity to the Sun or be in the 6th bhava, the person born will be void of vitality. But if the lord of the 8th place from the Lagna be in its exaltation or in conjunction with a benefic planet or in a Kendra or a Trikona or in the 8th bhava itself, the person born will be blessed with long life. The same will be the case when the rising sign is occupied by its lord.

लभादन्त्यगृहाधिपे बलवति स्वर्क्षे चिरायुः सुखी

लभेशो यदि रन्ध्रपथ बलिनौ केन्द्रस्थितौ चेत्तथा ।

आधानोदयराशितोऽष्टमगृहान्मेपूरणं अन्मर्भं

शुक्रहामरमन्दितेक्षितयुतं यद्यायुरारोग्यभाक् ॥ ५३ ॥

Sloka 53. If the lord of the 12th bhava from the Lagna occupy a स्वक्षेत्र (Swakshetra) and be strong, the person born will live long in comfort. The same effect follows when the lords of the 1st and the 8th bhavas are strong and occupy a Kendra. If Venus, Mercury or Jupiter occupy or aspect the Moon's place or the 10th from the sign of conception or birth or from the 8th bhava, the person concerned will enjoy health and long life.

रन्ध्रेशे रिपुरन्ध्ररिःफगृहये तत्पाकशुक्ती मूर्ति

मन्दाक्रान्तगृहेशपाकसमये रन्ध्रेशशुक्ती तथा ।

पाके रन्ध्रगृहाधिपस्य तदनुक्रान्तस्य शुक्ती तु वा

खेटानां बलदुर्बलेन सकलं संनिन्त्य यच्चद्रदेत् ॥ ५४ ॥

Sloka 54. If the lord of the 8th bhava occupy the 6th, the 8th or the 12th bhava, the astrologer may predict the demise of the person concerned (1) during the dasa and bhukti of the lord of the 8th bhava ; or (2) during the dasa of the planet owning the Rasi occupied by Saturn when the bhukti of the lord of the 8th bhava is in progress ; or (3) during the dasa of the lord of the 8th bhava when the bhukti of the planet next in order to the रज्य (Randhrapa-lord of the 8th bhava) is taking place—the question of “which of the three alternatives is to be chosen as applicable to any particular case” depending upon a nice balancing of the strength and weakness of the several planets concerned.

लभ्येति निधनारिः फगुहमे सादी सकेतौ तु वा
 होरान्धपसंयुतग्रहदशा जातस्य मृत्युप्रदा ।
 तस्मैदाम्बितराशितामकदशा नाशप्रदा देहिनां
 खेदानां प्रथमागतस्य कथिनः पाकापहारे क्रमात् ॥ ५५ ॥

Sloka 55. If the lord of the Lagna occupy the 6th, the 8th, or the 12th bhava in conjunction with Rahu or Ketu, the fatal dasa to the person born is that of the planet which is associated with the lord of the Lagna or of the 8th bhava. (If there be no planet so associated) the dasa of the planet owning the Rasi occupied by the lord of the Lagna or the 8th bhava will prove fateful. The death of the person concerned will occur during the bhukti and apahara of Rahu in the fatal dasa when Rahu takes precedence of other planets in ripening that portion of the fatal dasa.

व्यापारसन्धतनुनाथश्चैश्वर्याणां

मध्ये विष्णुस्तदुत्तमो निरलम्बो यः ।

तस्याकमुक्तिसमये मरणं नराणां
तद्युक्तीधकनभोगदशान्तरे वा ॥ ५६ ॥

Sloka 56. If out of the lords of the 10th, 8th and the 1st bhavas and Saturn the weak one be associated with Rahu, death will usually take place during the dasa and bhukti of this weak planet; or during the dasa and antara of the planet aspecting it or associated with it.

नाशे नाशपती तु लग्नपदशाशुक्तौ समेत्यामयं
लग्ने लग्नपती तु लग्नपदशाशुक्तौ शरीरार्तिमाप् ।
पश्चादामपनाशनं तनुसुखं मोदश्च संजायते
रन्ध्रेणै मलसंयुते तनुपतेदपि मृतिर्देहिनाम् ॥ ५७ ॥

Sloka 57. If the lord of the 8th bhava occupy the same, the person born will suffer from ailment during the dasa and bhukti of the lord of the 8th bhava. If the Lagna be occupied by its lord, the dasa and bhukti of the latter will bring on bodily suffering; but the person concerned will survive in each case, regain health and be happy. If the lord of the 8th bhava be strong, the dasa that brings on death is that of the lord of the Lagna.

आतस्य जन्मसमये विबले विलग्रे
लग्नेशरन्ध्रपतिपाकमतीव कष्टम् ।
पश्चादतीव सुखमेति विलग्ननाये
वीर्यान्विते निधनपस्य मृतिर्दशायाम् ॥ ५८ ॥

Sloka 58. If, at the birth of a person, the 1st bhava be void of strength, he will have much difficulty in tiding over the dasa periods of the lords of the Lagna.

and the 8th bhava. Surviving this, he will have exceeding happiness. In the case in which the lord of the Lagna is strong, the death of the person concerned will occur during the dasa of the lord of the 8th bhava.

देहेशे च विनाशये बलयुते केन्द्रत्रिकोणस्थिते
समुक्तग्रहपाकशक्तिसमये रोगापवादः फलम् ।
रन्ध्रेशोस्तनुपक्ष खेचरश्रुती केन्द्रत्रिकोणस्थितौ
रन्ध्रस्थानगतस्य पाकसमये मृत्युं समेति धृशम् ॥ ५९ ॥

Sloka 59. If the lord of the Lagna identical with the lord of the 8th bhava be strong and occupy a Kendra or Trikona position, the person born will suffer from disease or be exposed to public censure during the dasa of the planet if any, associated with the lord aforesaid of the Lagna and the 8th bhava. If the lords of the Lagna and the 8th bhavas occupy a Kendra or Trikona in conjunction with another planet, the person will surely have his demise during the dasa of the planet if any occupying the 8th bhava.

नोवेदष्टमखेचरो यदि वनुभासेन संपिन्वयेत्
मन्दे लग्नगतेऽथवाऽष्टमगते वस्पाकशक्तौ मृतिः ।
रन्ध्रेशोदयनायकौ सखचरौ मुक्तग्रहो दुर्बलो
यत्तस्य खेचरस्य पाकसमये मृत्युं च मृत्युं वदेत् ॥ ६० ॥

Sloka 60. But if there be no planet in the 8th bhava (in the case considered in the latter part of the previous sloka), the death of the person concerned should be divined by means of the planet occupying the Lagna. The event will happen during the dasa of the last-mentioned planet when Saturn arrives in its progress through the orbit at the Lagna or the 8th bhava. If the

lords of the 1st and the 8th bhavas be in conjunction with other planets, then find out which of the associated planets is weak ; and it is during the dasa and bhukti of this weak planet that the astrologer should declare as probable the death of the person concerned.

लमात्पश्चमराशिपेन सहितव्योमादनानां दशा

संख्यामानुहतावशेषगृहमे मृत्युं दिनेत्ये सति ।

पुत्रेशो न वियक्षरेण सहितः स्वाब्देन संविस्तयेत्

लमेत्येन युताब्दमंगविहृतं संक्रान्तिपूर्वं दिनम् ॥ ६१ ॥

Sloka 61. (i) Find the aggregate number of years (according to ऋद्धराज-Ududasa) of the planets associated with the lord of the 5th bhava. Divide this by 12. The remainder should indicate the zodiacal sign occupied by the Sun at the time of the person's demise. But if such lord of the 5th bhava is not associated with any other planet, then the aggregate number of years according to ऋद्धराज (Udu dasa) of the lord of the 5th bhava should be divided by 12 and the remainder should indicate the zodiacal sign occupied by the Sun at the time of the person's demise. Again, add together the ऋद्धराज (Udu dasa) periods of the lord of the Lagna and the lord of the 5th bhava or the planet associated with the lord of the 5th bhava as the case may be and divide the sum by 30. The result will indicate the day of the person's demise counted from the Sankrama day of the month.

त्रिकोणे केन्द्रे वा यदि पितृवृत्तखेत्रपतयो

दशायुक्ता वेपामनुमरणमाहुर्मुनिगणाः ।

समीमे मन्दाख्ये फणिशुबि तु वेन्दौ निघनमे

त्वपसारस्तसाम्मरणमथवेन्दौ कृतवनी ॥ ६२ ॥

Sloka 62. If the lords of the 9th, 1st and 4th bhavas should occupy a Kendra or Trikona, the sages say the mother of the person born will follow; the father in death during the dasa and bhukti or one of these planets (which one of them ? should be determined from other sources). If the Moon in the 8th bhava be associated with Mars, Saturn or Rahu, the person concerned will become liable to epilepsy, and death will result from that disease. The same consequences follow if the Moon on the wane be associated with the above mentioned planets.

NOTES.

Cf. V—8th *supra*.

Cf. गर्भाभिधानादिति

तुल्यशमायैश्वर्यविलक्षणभाषात्रिकोणगाः केन्द्रगताश्च सर्वे ।

शुद्धौ यदा तत्परिवाहकाले पिता मरितानुवृत्तिं च भवति ॥

रन्ध्रे दाशाङ्गे कणिनामयुते हीने त्वाक्षारयुतः सगन्धे ।

तत्र स्थिते हीनबले दाशाङ्गे विशाणवीडा मन्त्रना च वीडा ॥

भीमादिमन्त्रान्यत्रमेव युक्ते क्षीणे दाशाङ्गे निधनस्थितेऽपि ।

दुःस्थे त्वाक्षारभयान्मृतिः स्यात् विशाणवाभा त्वया मृतिः स्यात् ॥

चन्द्रे विशाणवेऽथवा निधनमे जातो बहुस्वेदवान्

कर्मस्थानगते कुजे शुभयुते दुर्गन्धदेहो भवेत् ।

पापे-रन्ध्रगते तु पापसहिते रोगप्रमादाकरः

सौम्यप्योमृदेऽतिशीमनयुते जातः समोदः शुक्लौ ॥ ६३ ॥

Sloka 63. When the Moon is in the 9th or the 8th bhava, the person born will be liable to excessive perspiration. If Mars occupying the 10th bhava be associated with Mercury, the person's body will emit foul smell. When a malefic planet occupying the 8th

bhava is associated with another malefic planet, the person born will suffer from a multitude of diseases and distractions. But if the planet occupying the 8th bhava be benefic and be associated also with a benefic planet, the person concerned will live in ease and comfort.

जीर्णोदयेषु चरमादिषु वित्तपक्ष

लग्नाधिपस्य भुजगस्य दशापहारे ।

शुभोदये सति तदीयदशाणपस्य

तदीशितादिसहितस्य मृत्वि वदेद्वा ॥ ६४ ॥

Sloka 64. When a person is born with a जीर्णोदय रशि (Seershodaya Rasi) for the rising-sign, his death will occur in the dasa and apahara of the lord of the 2nd, 1st or of Rahu according as the जीर्णोदय (Seershodaya) rising sign is moveable, 'immoveable or of a dual kind. If the Lagna be a शुभोदय (Prishtodaya) Rasi, the death will happen during the dasa and apahara of the lord of the Lagna-drekkana if the Lagna be a moveable sign; if it be an immoveable one, the event will take place during the dasa and apahara of the planet aspected by the lord of the Lagna-drekkana; if a dual Rasi, during the dasa and apahara of the planet in conjunction with the lord of the Lagna-drekkana.

॥ अथ नवमभावफलम् ॥

भाग्यप्रभावगुरुधर्मतपःशुभानि संचिन्तयेन्नवमदेवपुरोहिताभ्याम् ।
भाग्येशदेवसन्निधौ शुभधर्मयातौ भाग्ये शुभग्रहद्वये समुपैति भाग्यम् ॥

॥ *Sloka 65.* It is with reference to the 9th bhava and Jupiter that an astrologer should think of a person's fortune, power, father or other such elderly person,

good works, strict observance of duty and general welfare. When the lord of the 9th bhava and Jupiter are in auspicious vargas and the 9th bhava is occupied by a benefic planet, the person born meets with good fortune.

NOTES.

of. जातकावरण

धर्मकित्यायां मनसः प्रवृत्तिर्भाग्यौषपतिर्विमलं च शीलम् ।

तीर्थप्रयाणं मणयः पुराणैः पुण्यान्वये सर्वविद् प्रदिष्टम् ॥

जातकावरण.

शुभभवनाद्गुरुभाग्यं विदुषीन्नाद्यातपः प्राप्तिम् ।

ऊहन्त्यान् स्यान्तं सहस्रोक्तं दानयोगमपिविद्याम् ॥

Sloka 65—87 are also found in Jātaka.

पापारिनीचरपितृसफरा नभोगा

भाग्यस्थिता यदि यशोधनधर्मदीनाः ।

पापोऽपि तुङ्गनिजमिश्रगृहोपगमेद्

भाग्ये तु भाग्यफलदः सततं नराणां ॥ ६६ ॥

Sloka 66. If the planets occupying the 9th bhava be malefic, hostile, depressed or eclipsed, the persons born in the yoga will be void of good name, wealth or moral worth. Even a malefic planet in the 9th bhava, if in exaltation, in swakshetra or in a friendly house, invariably does good to the men concerned.

सौम्यस्वामिपुत्रेक्षितं नवममं भाग्यप्रदं प्राणिनां

चद्राशीशसमेतराशिरमणो भाग्यस्य कर्ता भवेत् ।

भाग्येशः परिपाचको भवति तत्पुत्रेश्वरो बोधक-

स्तुङ्गसर्धगृहोपगा यदि पितरं भाग्यं प्रकुर्वन्ति ते ॥ ६७ ॥

Sloka 67. The 9th bhava occupied or aspected by a benefic planet or its own lord secures happiness to

the persons concerned. The planet owning the Rasi occupied by the lord of the 9th bhava is the author of the good fortune mentioned above. It is the lord of the 9th bhava that matures the same. The lord of the 5th place from the 9th bhava is its awakener. If these planets be in exaltation or in their own signs, they produce long-lasting happiness.

भाग्यस्य दशनर्गजोचमवनखांशस्थिते पञ्चके

भाग्यं श्रीविपुलं समेति नृपतिस्रस्त्रामिपुकेक्षिते ।

चत्वारो बलशालिनो नयमगा भाग्यं प्रयच्छन्ति ते

तुङ्गखांशगताः स्वदेशविमर्षं त्वन्यत्र चान्पाशगाः ॥ ६८ ॥

Sloka 68. If there be in the 9th bhava five planets occupying an exaltation house, a swakshetra, an उच्चांश (Uchchamsa) or a swakshetramsa in connection with any of the 10 Vargas (*vide* Adhyaya 1, sloka 80), and if they be at the same time associated with or aspected by the lord of the 9th bhava, the person born will have good fortune abounding in wealth and glory and will become a lordly personage. Four such planets similarly placed in the 9th bhava and possessing strength are capable of yielding good fortune to the person concerned. This good fortune, they give in the country of one's birth if they occupy a position of exaltation, swakshetra or an amsa belonging to either of these two. If they be in any other amsa, the good fortune will crop up to the person concerned in a foreign country.

भाग्ये वृत्तपतिशोभनेस्त्रिपुते भाग्ये समेति ध्रुवे

धर्मे पापयुते सृगी शशिनि वा जातो गुरुस्त्रीरतः ।

हरेर्ज्येष्ठेण गुरो नृपः विविश्रुवा मन्त्री बुधेनार्थवान्

शुकेणाभ्यपतिः सुखी तु शशिना मन्देन चोद्गदिमाक्षः ॥ ६९ ॥

Slaka 69. When the 9th bhava is occupied or aspected by its lord or a benefic planet, the person born does assuredly become possessed of good fortune. If the Moon or Venus be in the 9th bhava associated with a malefic planet, the person concerned will become addicted to women belonging to venerable elders. If Jupiter (in the 9th bhava ?) be aspected by the Sun, the person concerned will become a lordly person ; if aspected by Mars, he will be a minister ; if by Mercury, he will be wealthy ; if by Venus, he will command cavalry ; if by the Moon, he will be happy ; and lastly if aspected by Saturn, he will come into possession of camels and such other riding animals.

NOTES.

For the second quarter of the sloka, cf. वातसर

चन्द्रे सप्तमे यदि भर्गुरासौ शुभोः शुभे वा गुरुशरणाभी ।

धर्मविपत्त्यांशवतौ योगे शुभे तथा भाद्रशरणाभी ॥

विद्वान् धारणगोक्षुरङ्गधनवानिन्द्रार्कस्ते गुरौ

सेनायाहनरसवान् नवमगे जीवे कुजार्कक्षिते ।

विद्यापादविनोदविषयिषुः धर्मैन्दुज्वालोकिते

शुक्रादित्यनिरीक्षिते विनयवाक् जीवे सप्तस्थानगे ॥ ७० ॥

Slaka 70. If Jupiter occupying the 9th bhava be aspected by both the Sun and the Moon, the person concerned will be wise and in possession of elephants, cows, horses and wealth ; if by the Sun and Mars, he will have an army, vehicles and precious stones ; if by the Sun and Mercury, he will amuse himself with learned discussions and have abundance of wealth ; if by the Sun and Venus, he will be polite in his address.

मन्दादित्यनिरीक्षिते गुणनिधिः ब्राह्मो बहुग्रामवान्
 जीवे चन्द्रकृजेक्षिते पृथुयज्ञाः सेनासुखश्रीयुतः ।
 तारेसेन्दुजवीक्षिते गृहसुखधेष्टार्थश्रय्यासनः
 शुकेन्दुप्रविलोक्षिते वितनयः शूरो धनी कर्मकृत् ॥ ७१ ॥

Sloka 71. If Jupiter occupying the 9th bhava be aspected by the Sun and Saturn, the person concerned will abound in moral excellence and be wise and in possession of many villages; if by the Moon and Mars, he will have extensive fame, command an army and enjoy ease and wealth; if by the Moon and Mercury, he will be blest with domestic happiness, valuable property, bedding and furniture; if by the Moon and Venus, he will lack children, though brave, active and wealthy.

चन्द्रादित्यसुतेक्षिते तु गुणवान् वादी विदेशं गतो
 जीवे शुक्रशुभेक्षिते नवमगे विद्याधिको जायते ।
 सूर्यव्योमचरेक्षिते नरपरो राजा बहुद्रव्यवान्
 सौम्याः स्थायरविचराज्यफलदाः सर्वे तपःस्वानगाः ॥ ७२ ॥

Sloka 72. If Jupiter in the 9th bhava be aspected by the Moon and Saturn, the person concerned will be meritorious and become an expounder of the law in a foreign land; if by Mercury and Venus, he will surpass in learning. If all the other planets aspect Jupiter in the 9th bhava, he will be a great personage, a king, in possession of much valuable property. All the benefic planets when found together in the 9th bhava are capable of securing, to the person subject to their influence, dominion and wealth lasting for a long time.

भाग्यस्ये चशिनि प्रभाकरसुतशारेक्षिते भूपति-
 स्तुहृज्योमचरे सप्तःखलमते भूपः क्षुमालोक्षिते ।
 सेन्दौ विगमकरे तु यत्र चनिको नेत्रामपार्श्वो भवेद्
 दुःखी पादरत्नः कुब्जेन सहिते भानी नृपालमियः ॥ ७३ ॥

Sloka 73. If the Moon occupying the 9th bhava be aspected by Saturn, Mercury and Mars, the person born will be a king; the same thing happens when a planet in its exaltation in the 9th bhava is aspected by a benefic one. If the Sun in conjunction with the Moon occupy that bhava, the person born will be wealthy but afflicted with Ophthalmia. If the Sun and Mars lie together in the 9th bhava, the person concerned will be ill at ease, disputatious, but liked by kings.

भानी सेन्दुसुते सप्तसप्तद्वलो दुःखी रुगार्थः सदा
 पागीक्षेन युते विदुमियकरो जातः स्वयं विपपाच ।
 * रोगी क्षुद्रयुते रवी चनियुते रुग्णः पिता दुश्चिरु
 चन्द्रे सापनिनन्दने तु जननीहन्ता धनस्यागवान् ॥ ७४ ॥

Sloka 74 If the Sun and Mercury appear in conjunction in the 9th bhava, the person born will have numerous enemies, will be unhappy and always suffering from some ailment. If the Sun in the 9th bhava be associated with Jupiter, the person born will be wealthy and do what will please a father. If the planet in conjunction with the Sun in the 9th bhava be Venus, the effect of it on the person born will be to make him sick. But if the Sun and Saturn occupy the 11th bhava together, the person concerned will be sitting as a father and that from a stomachic complaint. If there be the Moon and Mars associated together in the 9th bhava,

the person born will perpetrate matricide and will have to renounce his wealth.

वाग्मी शास्त्रकलापवान् नवमगे चन्द्रे सवारासुते

सेन्दौ मन्त्रिणि घोरघीर्नरवरः श्रीमान् गुरुस्थानगे ।

चारेष्टे कुलटापतिः सभृगुजे सापन्नमाहप्रियः

चन्द्रे मन्दयुते विधर्मगुणवान् माता कुलप्रप्युता ॥ ७५ ॥

Sloka 75. If the Moon and Mercury be together in the 9th bhava, the person affected by the yoga will be eloquent and conversant with many sciences. If Jupiter occupy the 9th bhava in conjunction with the Moon, the person born will be firm-minded, illustrious and prosperous. When the Moon and Venus are in the 9th bhava, the person concerned will have a strumpet for his wife and will be in favour with his step-mother. If the Moon in the 9th bhava be associated with Saturn, the person born will be void of all religious merit and his mother will be cast out of his family.

शास्त्री भोगसुखी कुजे शुभयुते सेज्ये धनी पूजितः

शुक्रेण दिवधूपतिः सह कुजे वादी विदेशं गतः ।

भौमे भाग्यसुखान्विते नवमगे पापी परस्त्रीरतः

सौम्ये सामरवन्दिते पट्टमतिर्विद्वान् धनी पण्डितः ॥ ७६ ॥

Sloka 76. If Mars and Mercury be together in the 9th bhava, the person born will be learned in the sacred books and devoted to pleasure and ease; if Mars combine with Jupiter in that bhava, the person concerned will be wealthy and respected. The effect of Mars being associated with Venus in the 9th bhava is that the person born will have two wives and will be an ex-

pounder of law in a foreign land. If the planet combining with Mars in the 9th bhava be Saturn, the influence of the yoga on the person born is to make him wicked and addicted to women not his own. When Mercury and Jupiter are found together in the 9th bhava, the person born will be keen-witted, wise, wealthy and learned.

NOTES.

For the 2nd var, cf. first quarter of sloka 5, supra.

प्राप्तो नीतरसिन्धुः सधृगुजे चन्द्रारगजे पण्डितः।

सौम्ये मन्दघृते तु रोगतनुको विद्याधिकोऽसह्यपापः ।

जीवे ह्युक्रघृते चिरापुरधिकधीमान् समन्दे गुरौ

रोगी रमणः सितेऽसितघृते भूपालतुल्यो भवेत् ॥ ७७ ॥

Sloka 77. When Mercury and Venus combine in the 9th bhava, the person born will be wise, devoted to music and pleasure, and lean. &c.; when Mercury and Saturn are found together in that bhava, the person concerned will be sickly, surpassing in wealth, but untruthful; when Jupiter and Venus occupy the 9th bhava together, their influence on the person born will be to make him long-lived and exceedingly prosperous; when Jupiter and Saturn are in conjunction in the 9th bhava, the person born will suffer from disease and will be rich in jewels; when Venus is associated with Saturn in that bhava, the person born will become a king's compeer.

रवीन्दुभीमा नयमोपपाता यदि सताङ्गः सिंहमाह्वीनः ।

हिंसो विकर्मा रविचन्द्रसौम्या रवीन्दुजीवाः सुखसाधनादयः ॥ ७८ ॥

Sloka 78. If the Sun, the Moon and Mars combine in the 9th bhava, the person born will become an or-

phan and have an impaired limb; if three planets occupying the 9th bhava be the Sun, the Moon and Mercury, the person born will be cruel and engaged in forbidden acts; if the Sun, the Moon and Jupiter be found together in the 9th bhava, the person will enjoy much ease and will be rich in vehicles.

चन्द्रार्कौ ससितौ वधूकलहकृद्राजप्रियो विचहा
 भाग्यस्यौ रविशीतगू शनिपुतौ भृत्यो विरोधी सताम् ।
 रव्यारौ सपुत्रौ तु तत्र सुमगः क्रदो विवादप्रियः
 सेज्यौ देवपितृप्रियः सुतवधूर्विचान्वितो जायते ॥ ७९ ॥

Sloka 79. When the 3 planets in the 9th bhava are the Sun, the Moon and Venus, the person born will be a royal favourite and lose his wealth by engaging in quarrels for women. If the Sun, the Moon and Saturn be associated together in the 9th bhava, the effect on the person born will be that he will have to serve as a menial and become obnoxious to good people. If in that bhava the Sun, Mars and Mercury be united, the person born will be lovely, but ill-tempered and quarrelsome. If the combination in the 9th bhava consist of the Sun, Mars and Jupiter, the person concerned will evince love to Gods and the Manes and will be blessed with children, wife and wealth.

सूर्यारौ ससितौ विवादनिस्तः कोपी वधूदूषकः
 छायाशत्रुपुतौ विबन्धुरधनो साधुः पितृभारकः ।
 धर्मस्यौ रविचन्द्रजौ गुरुशुतौ राजप्रियो विचवान्
 सान्जौ राजसमः समानुवनयौ पापी परस्त्रीपतिः ॥ ८० ॥

Sloka 80. If the Sun and Mars appear in conjunction with Venus in the 9th bhava, the effect of the

yoga on the person born will be to make him disputatious, irritable and rakishly inclined to the seduction of women. If the Sun and Mars be associated with Saturn, the person born will be friendless indigent and will become a parricide. If the planets in the 9th bhava be the Sun, Mercury and Jupiter, the person born will be a royal favourite and own large wealth. If the Sun, Mercury and Venus be together in that bhava, they will make the person born equal to a king; if the planet combining in the 9th bhava with the Sun and Mercury be Saturn, the person born will be wicked and addicted to women not his own.

जीवाकां सितसंयुतौ परचपूतको धनी षण्डितः

साकां जीवदिवाकरी यदि विटसामी तपःस्वानगौ ।

आदित्यासितभार्गवा नवमगा ह्रीनो नृपैर्दण्डितौ

बाह्ये तप्तमनाः सुखी च परतश्चन्द्रारणीर्वाश्रुजाः ॥ ८१ ॥

Sloka 81. The Sun and Jupiter combining with Venus in the 9th bhava make the person born rakish, wealthy and learned. If the same two planets become associated with Saturn in the 9th bhava, the person born will become a notorious libertine. When the Sun, Venus and Saturn appear together in the 9th bhava, the person born will become a vile convict. The Moon, Mars and Mercury conjoined in the 9th bhava give birth to one who, though afflicted in childhood, will become happy in later life.

देवाराधनतत्परो नवमगैश्चन्द्रारवागीश्वरैः

जातो नष्टकलत्रवान् क्षततनुः शुक्लेन्दुभूतन्दनैः ।

शुद्धो मातृहरो महीपतिसमश्चन्द्रारख्यार्त्तमजैः

आचार्यो धनवान् विशुद्ध रजनीनाथज्ञदेवार्चितैः ॥ ८२ ॥

Sloka 82. If the Moon, Mars and Jupiter be together in the 9th bhava, the person born will devote himself to divine worship. The combination in the 9th bhava of the 3 planets the Moon, Mars and Venus will make the person concerned bereft of his wife and subject him to accidents resulting in bodily hurt; if the Moon, Mars and Saturn be the trio planets in the 9th bhava, the person born will be of a base disposition, lose his mother but will become a king's peer; the Moon, Mercury and Jupiter appearing in the नवम (Bhagya-9th) make the person born a teacher and a wealthy lord.

मातुः सपत्नीजनको विश्वः स्वात् चन्द्रशुक्रा नवमोपपाताः ।
पापी विचादमिषमुद्विग्नो जातः शुभारविमधुधार्कपुत्राः ॥ ८३ ॥

Sloka 83. When the Moon, Mercury and Venus are together in the 9th bhava, the effect will be that the person born will become subject to the control of his step-mother's father. If the Moon, Mercury and Saturn be the three planets in the 9th bhava, the person born will be wicked and inclined to pick quarrels.

चन्द्रामरेज्यौ ससितौ महीपः सार्कात्मजौ सहृणकर्मशीलः ।
मन्दशुक्रा नरपालतुल्यः कृषिक्रियाविचपरो गुरुखाः ॥ ८४ ॥

Sloka 84. The Moon and Jupiter in the 9th bhava combining with Venus make the person born a king; the same two planets associated with Saturn in that bhava make him inclined to virtuous acts. The three planets Saturn, Mercury and Venus in the 9th bhava give the person born a status equal to a king's and convert him into a money-making farmer.

राजप्रियो माण्डलिकः सजीवी माग्यखिलौ भूसुतचन्द्रशुक्रौ ।

शास्त्री सशुक्रौ चपलश्च गीरुः समानुजौ वादपरोऽसमर्थः ॥ ८५ ॥

Sloka 85. Mars and Mercury combining with Jupiter in the 9th bhava make the person born a ruler of a province. The same planets combining with Venus in the same bhava will make him conversant with Sas-tras, but fickle-minded and cowardly. If those two planets again be associated with Saturn in the 9th bha-va, the person born will be captious and incompetent.

ख्यातो विद्वान् धर्मयाश्च जीवसौम्यौ धर्मस्थाने दानवाचार्यशुक्रौ ।

विद्यावाग्मी सासितौ धर्मयाता जातः श्रीमान् जीवशुक्रश्चन्द्राः ॥

Sloka 86. If Mercury and Jupiter be associated with Venus in the 9th bhava, the person born will be celebrated for his learning and virtue. The same two planets, if associated with Saturn in the 9th bhava, will make the person concerned learned and eloquent. When Jupiter, Venus, Mercury and the Moon combine in the 9th bhava, a fortunate person takes his birth.

जातः साहसपिक्कमार्जितधनः क्षरारजीवार्कजैः

शूरः सर्वगुणप्रपञ्चरसिकः शुक्रारजस्विन्दुभिः ।

षड्पञ्चत्रिचतुर्विधरसुते माम्ये समेति शिष्यं

राजत्वं सशुभे विषोधनशुक्रौ जातः समेत्यश्रियम् ॥ ८७ ॥

Sloka 87. If the Sun, Mars, Jupiter and Saturn be together in the 9th bhava, the person born acquires wealth by his daring and prowess. Venus, Mars, Jupiter and the Moon in the 9th bhava make the person born valiant, endowed with every virtue and a critical faculty to appreciate works of art. When the combination in the 9th bhava generally consists of 6, 5, 4 or

3 planets, the person born attains prosperity. If the combination includes Mercury, the person concerned gets regal power; but if the combination be without Mercury or Jupiter, the person born gets evil fortune for his lot.

जनयन्ति भाग्यसंस्था शुरुतैम्यनिवर्जिता ग्रहाः पुरुषम् ।
व्याधिप्रायमकान्तं जनहीनं बन्धनार्तमतिदीनम् ॥ ८८ ॥

Sloka 88. Planets combining in the 9th bhava, if dissociated from Mercury and Jupiter, cause the birth of a person that will be diseased, unamiable, forlorn, pining in prison and exceedingly miserable.

NOTES-

This sloka has been taken from भाग्य-नी.

भाग्याधिपे विनाशस्थे नीचशुभस्वनेक्षिते ।
क्रूरक्षे नीचराश्यादी भाग्यहीनो भवेन्नरः ॥ ८९ ॥

Sloka 89. If the lord of the 9th bhava occupying the 8th be aspected by a depressed or inimical planet or be itself in depression or in a malefic amsa (षष्ठ्य-*Shasty-amsa*?), the person born will be unlucky.

भाग्याधिपे शुभशुभे शुभग्रहनिरीक्षिते ।
तद्भावे शुभसम्बन्धे सत्कीर्तिधनभाग्यवान् ॥ ९० ॥

Sloka 90. When the lord of the 9th bhava is associated with a benefic planet and is aspected by another benefic planet and the 9th bhava itself has a benefic planet in it, the person born will enjoy good fame, wealth and prosperity.

NOTES.

The additional information in the next page from ज्योतिष-संग्रह will be found useful:

धर्मेशे यदि कारकेतरसुहृत्स्वोचस्थिते दुःस्थले
 त्वस्त्वान्योन्यगतेऽपि वा शुभशुभे दृष्टे यदि स्वाभिना ।
 ग्रामानेकदाकमोपूरपूरोचने ऋतूनां क्रियाः
 कुर्वन् सज्जनममृतो विभयते जातः पुमान् मृतके ॥
 मायापीशदिवाकरो शुभशुभौ स्वान्योन्यमिश्रोचगौ
 दृष्टौ वापि शुभेन मध्यपतितौ तौ शोभनानां यदि ।
 दीर्घायुर्ननकस्य तौ हि सहितौ दृष्टौ शुभैः पाविभिः
 त्वायुर्मध्यममरणमेव हि ययो नीचौ च मृतौ यदि ॥

The following additional information relating to the 9th house is extracted from *कन्दोपिका*:-

धर्मे कुजे वा सूर्ये वा दुःस्थे तन्नायके सति ।
 यापमध्यगते वापि विधुर्मरणमादिशन् ॥

If Mars or the Sun occupy the 9th house and the lord of the latter be in a *दुःस्थान* or between two malefics, the effect will be the demise of the father (or one equal to a father) of the native soon after his birth.

दिवा सूर्ये निशा मन्दे सुस्थे शुभनिरीक्षणे ।
 धर्मेशे चतुर्दशयुक्ते चिरं जीवति तत्पिता ॥

If the Sun in the case of a day-birth or Saturn in the case of a night-birth be well-placed and aspected by benefics, and if the lord of the 9th be also strong, the father of the native will live for a long time.

मन्दारयोः शीतलौ च सूर्ये त्रिकोणगे तज्जननीपितृभ्याम् ।
 त्यक्तौ सर्वेष्टकपूरोहितेन दृष्टे तनूतोऽपि सुखी विराज्य ॥

If the two luminaries (the Sun and the Moon) be in trine to Saturn and Mars, the child will be abandoned by both the parents. If the 9th bhava be aspected by Jupiter, the child will be long-lived and happy.

शनिर्धर्म्याधिपः स्यात्तेष्टरम्यो न शुभेशिनः ।
 सूर्ये दुःस्थानगेऽन्यन्यत्पितरं ह्यपजीवति ॥

If Saturn owning the 9th house occupy a moveable sign and be unaspected by benefics, and if the Sun be in a दृष्टान, the child concerned lives under the care of a foster-father.

भवेत्तदीरो वा मन्दयुक्ते दृष्टेऽपि वा चरे ।

आतो दत्तो भवेन्नूनं व्ययेशे बलमातिनि ॥

If, either the 9th house identical with a moveable sign, or the lord thereof being in a moveable sign be in conjunction with or aspected by Saturn and if the lord of the 12th house be strong, the child born is sure to be adopted by another.

सिंहासनांशे उभाये लग्नेशेन निरीक्षिते ।

कर्माधिपेन संष्टे महादानकरो भवेत् ॥ ९१ ॥

Sloka 91. When the lord of the 9th bhava has attained a Simhasanam and is aspected by the lord of the Lagna as well as by the lord of the 10th bhava, the person born will bestow great gifts.

जातः पुरोहितो वाऽपि प्रत्यर्पशसमुद्भूतः ।

दानाध्यक्षोपकारी साधर्णभेदविकल्पना ॥ ९२ ॥

Sloka 92. The person born in the above yoga if of Brahminical birth may also become an officiating priest (of the royal house-hold ?), or the benevolent director of alms-house. The alternative capacities are to be assigned according to the caste to which the person concerned may belong.

शुक्रो वक्रावर्तयुक्ते नवांशाधिपतौ तथा ।

शुभप्रदेष्टिते वाऽपि शुक्रमन्त्रियुतो भवेत् ॥ ९३ ॥

Sloka 93. When Jupiter is in the 9th bhava and occupies its own Navamsa or is aspected by a benefic planet, the person born will evince a high sense of filial duty.

गुरुस्थाने सौम्ययुते गुरुवर्गसमन्विते ।

तदीशे गुरुमागम्ये गुरुभक्तिरतः सुखी ॥ ९४ ॥

Stoka 94. When the portion of the 9th bhava which is associated with a benefic planet has likewise a Varga of Jupiter and the lord of that bhava occupies a Varga owned by Jupiter, the person born will delight in serving his parents and will be happy.

गुरुशुक्रबुधशस्ये धर्मनाथे शुभेशिते ।

शुभग्रहाणां मध्यस्थे धर्मकृत्य नरो भवेत् ॥ ९५ ॥

Stoka 95. If the lord of the 9th bhava occupies an amsa owned by Jupiter, Venus or Mercury and is aspected by a benefic planet or is amidst benefic planets, the person born will engage in virtuous acts.

धर्मं पापे पापमाकः स्वापदीशे पापसंयुते ।

क्रूरपटुचक्रके वाऽपि धर्महीनो भवेन्नरः ॥ ९६ ॥

Stoka 96. When there is a malefic planet in the 9th bhava, the person born will be sinful. When the lord of the 9th bhava is associated with a malefic planet or occupies a malefic 60th portion of a sign, the person concerned will be void of virtue.

फलवति शुभनाथे केन्द्रकोणोपयाते

शुभशतमुपयाति स्वाभिष्टे विलम्बे ।

सुगुरुत्पभागत्रिंशद्दशत्रिभागे

दशममघनने वा वीतभोगस्तपस्वी ॥ ९७ ॥

Stoka 97. If the lord of the 9th bhava occupy a Kendra or Trikona in great strength and if the Lagna be aspected by its lord, good fortunes come in a crowd. The same result will follow when the lord of the 10th

bhava occupies a Navamsa, a Trimsamsa or a Drekkana of Jupiter. But in either case, the person concerned will not indulge in enjoyments but will devote himself to a strict austere life.

सकलगगनवासाः स्वोच्चगा भाग्यराशौ

धनकनकसमृद्धिं श्रेष्ठमुत्पादयन्ति ।

यदि शुभस्वचरेन्द्रैस्तत्र दृष्टा नभोगा

विनिहतस्तिपुपक्षो दिव्यदेहः सुकीर्तिः ॥ ९८ ॥

Sloka 98. Every planet when in its own house or exaltation in the 9th bhava, produces most efficiently a superabundance of wealth and gold to the person concerned. If in the 9th bhava the planets be aspected by benefic ones, the person born will overcome all his opponents, possess a charming constitution and enjoy good fame.

NOTES.

This sloka is from *सामान्य*.

तावद्वत्कारकस्वचरेन्द्रौ दुःस्थौ तयोः पुत्रमुखं न दृष्टम्

केन्द्रत्रिकोणे यदि तौ नभोगौ वदेचयोः पुत्रमुखं हि दृष्टम् ९९

Sloka 99 When the lord of the Pitrubhava and its Karaka (Karaka) occupy a दुःस्थान (Dustthana), the astrologer is to declare that the child's face was not seen by the father because of the planets being badly placed. But if the two planets referred to occupy a Kendra or Trikona position, it is possible to declare that the father has had the good fortune to see the face of the child.

पितुर्निद्रायां मरणं सुखेदशुक्लेन्दवः पृष्ठगता मलाख्याः ।

मारीशरास्तन्मरणं तथैव चन्द्रेण हीनास्तु दिना मृतिः स्यात् १००

Sloka 100. If the lord of the 9th-bhava, Venus and

the Moon be strong and should either occupy the 6th bhava or be in conjunction with its lord, the death of the father will take place at night time. If the Moon be eliminated from the planetary positions named above, the yoga points to the father dying in the day time.

सौम्ये चराधभागस्य भाग्येशे चलसंयुते ।

गुरुशुक्रयुते दृष्टे जपप्यानसमाधिमान् ॥ १०१ ॥

Sloka 101. When the lord of the 9th bhava being benefic and in strength is aspected or associated with Jupiter or Venus, the person born will engage in the recitation of prayers, holy contemplation or abstract meditation on the nature of the Spirit, according as the portion occupied by the lord of the 9th bhava belongs to a moveable, immoveable or a dual Rasi.

देवलौकादिभागस्य कर्मेशे भाग्यपेक्षि वा ।

पारायतांशके सौम्ये ब्रह्मनिष्ठापरो भवेत् ॥ १०२ ॥

Sloka 102. When the lord of the 10th or the 9th bhava has attained a Devalokamsa or other higher Vaiseshikamsa, and a benefic planet is in a Paravatamsa at the same time, the person born will become absorbed in the contemplation of the supreme spirit.

पारायतादिभागस्य धर्मेशे गुरुसंयुते ।

लग्नेशे गुरुसंदृष्टे महादानकरो भवेत् ॥ १०३ ॥

Sloka 103. When the lord of the 9th bhava being in conjunction with Jupiter has attained a Paravatamsa and the lord of the Lagna is aspected by Jupiter, the person born will bestow great gifts.

इति श्रीनवग्रहकृपया वैद्यनाथविरचिते ज्ञातकपारिजाते

सप्तमाष्टमनवमभावाध्यायश्चतुर्दशः ॥

Thus ends &c.

जातकपारिजाते पञ्चदशोऽध्यायः

॥ कर्मलाभव्ययभावाध्यायः ॥

Adhyaya XV.

THE EFFECTS OF THE 10TH, THE 11TH AND
THE 12TH BHAVAS.

॥ अथ दशमभावाफलम् ॥

आज्ञामानविभूषणानि वसनव्यापारनिद्राकृषि-

प्रव्रज्यागमकर्मजीवनशोषिज्ञानविद्याः क्रमात् ।

कर्मस्यामिदिनेशमोहनगुरुच्छायासुखीभिस्तये-

वृत्तानि प्रविहाय पूर्वमशुमे भाने विमानो भवेत् ॥ १ ॥

Stoka 1. Apart from what has been stated previously, an astrologer may ascertain a person's authority, his honorable rank, ornaments, apparel, activities, sleep, agriculture, retirement from the world, beneficent acts sanctioned in scriptures, means of livelihood, fame, knowledge of the special arts and learning generally, by means of the lord of the 10th bhava, the Sun, Mercury, Jupiter and Saturn. When the 10th bhava is inauspicious, the person born will be void of honor or pride.

cf. राजभगवत्

व्यापारमुद्रावृत्तमानराज्यं प्रयोजनं चापि विवृणोते ।

महत्कदासि- सखु सर्वमेतत् सान्यामिधानं यत्ने विचार्यम् ॥

समुद्रितृषिर्यर्मनिधानं प्रवृत्ता-

दिह हि दत्तामभानं सर्वार्थं प्रदायम् ।

गगनगणतिदृष्ट्या राशिलेटस्वभावेः

सकलमपि विचिन्त्य सत्त्वयोगात्सुधीभिः ॥

कर्मेशे पलप्रजिते चपलधीर्जातो दुराचारवान्

जीवशासितमानवो विचलिनो दुःखा विकर्मप्रदाः ।

गङ्गास्नानफलं समेति दशमे राहौ दिनेशेऽथवा

मीने कर्मणि चन्द्रजारसहिते जातः स मुक्तो भवेत् ॥ २ ॥

Sloka 2. If the lord of the 10th bhava have no strength, the person born will be fickle-minded and ill-behaved; Jupiter, Mercury, Saturn and the Sun if badly placed lead the person concerned to vicious acts. When Rahu or the Sun occupies the 10th bhava, the person born will get the benefit of bathing in the Ganges. When Meena forms the 10th bhava and is occupied by Mercury and Mars, the person born will attain final emancipation.

NOTES

This sloka as well as slokas 3 to 20 are found in जलधर्म.

मानेश्वरे शुक्रशुते च केन्द्रे तुङ्गस्थिते तादृशतोयप्लवः ।

प्लव्ये पुष्ये तद्वचनाधिपे वा स्योचाम्बिते नादृशपुण्यभाक् स्यात् ॥

Sloka 3. When the lord of the 10th bhava occupies a Kendra in conjunction with Venus, or is in exaltation, the person born will purify himself by ablutions in the water of the Ganges. When Mercury occupies the 12th bhava or the lord of the last-mentioned bhava is in awakshetra or exaltation, the merit of such ablutions will accrue to the person concerned.

चन्द्रे कर्मणि जन्मवर्षातिलवः पूतो हि पूतपूतो

पापो मच्छति कर्मगो विपलवान् श्रुतक्रियासाहसम् ।

सौम्या दुर्बलशालिनो दशमगाः सत्कर्मविध्वंसकाः

कर्मशत्रुसुरार्चितैः क्रतुकलं संचिन्त्य सम्पद्येत् ॥ ४ ॥

Stoka 4. When the Moon with clear rays occupies the 10th bhava the person born will be purified by the ablutions in the Gangea water. The Moon when malefic in the same bhava leads the person concerned to gambling and acts of violence. Benefic planets when weak in the 10th bhava destroy the beneficent deeds which the person may be inclined to do. The benefit of any sacrifice which may accrue to a person should be ascertained by means of the lord of the 10th bhava, Mercury and Jupiter, and then announced.

८१. उत्तरभागशर

कर्मशः कारकश्च भ्यगिरिपुनिननादभ्यतम्यो न जिघे

स्वोच्छाभ्योन्मत्त्यन्दगौ शुभयुनयिदितौ म्वाभिनामेव तद्वत् ।

सत्कर्मादिप्रशलात्पुनरसुरविपुषाभ्यर्चनातिशयकर्मा-

प्यभ्यसनेनापि शस्त्रभग्नहिनमतयः कर्षते ते कृतार्थाः ॥

एकस्यै तद्वत्कर्मपी यदि तथैरेकाधिपत्यं तु वा

जातः संजितसद्नेन कुरुते यथादिकर्मोत्सवम् ।

साक्षात् शूद्रघनेन सादृशिलानि ह्युद्रेः सजीवे नृपः

तत्तत्कारकचित्ततो यदि युते रम्भादिभिः कर्मपे ॥ ५ ॥

Stoka 5. If the lords of the 10th and the 1st bhavas be in one place or if these two bhavas have one and the same lord, the person born will perform sacrifices and other such meritorious acts with the help of money acquired fairly by himself. If the lord of the 10th bhava be associated with Saturn, the meritorious acts will go on with the help of money contributed by

Sudras. If the same planet be associated with Rahu or Ketu, the sacrificial acts of the person concerned will take place by means of money contributed by despicable people; if with Jupiter, the sacrifices, etc., of the person born will be set on foot by contributions from kings; if with the Sun or any other of the remaining planets, the rites will take place with the help of the money supplied by those relations whose karaka the planet in conjunction with the lord of the 10th bhava may happen to be.

बहुशुभशुचि भाने वाजपेयादिसिद्धिः

मितपुष्पुतराशिस्वामिनी दुर्बलाह्वी ।

यदि कृतमघनोऽपि प्राप्तकर्मघनघो

भवति परमकर्मा दानपाचारशीलः ॥ ६ ॥

Stoka 6. When the 10th bhava is occupied by many benefic planets, the person concerned will attain the merit of performing a Vajapeya sacrifice. But if the lords of the signs occupied by Venus and Mercury be void of strength, his sacrificial works even when advanced a great way will suffer interruption and will be lost. He will pass off for a person engaged in works of the highest merit being characterised by the practice and nature of the Asura community, viz. hypocrisy and ostentatious display.

चन्द्रात् कर्मणि क्षोभने षष्ठ्युते तुह्यादिवर्गस्थिते

वागीशेन श्लेधिते नरवरो यज्ञा यशस्वी भवेत् ।

जीवन्नामुरशुचितमित्तगृहाधीना विनाशं गता

जातः मत्कृतकर्मज्ञानपि कृता कर्मभिर्ध नामपात् ॥ ७ ॥

Stoka 7. When a strong benefic planet occupies

the 10th place from the Moon, and being in exaltation or other benefic Varga is associated with or aspected by Jupiter, the person born will be a person of importance performing sacrifices and of wide celebrity. If the lords of the houses occupied by Jupiter, Mercury and Venus be in the 8th bhava, the person born though performing meritorious works will not attain the glory, the rank or dignity which the authors of such works deserve.

कर्मशस्त्रपुराचिता बलपुता यज्ञादियत्कर्मदाः

सौम्ययोमचरेण शीक्षितयुतास्ते वाजपेयादिभाक् ।

जीर्णोद्धारणमुख्यगोपुरतटाकारामण्यप्रदा

यस्या कर्मपतौ ध्रुवे शशिपुत्रे माने विराहुध्वजे ॥ ८ ॥

Stoka 8. The lord of the 10th bhava, Mercury, and Jupiter when possessed of strength lead to the performance of good works such as sacrifices; if those planets be aspected by or associated with a benefic one, the person born will attain to the merit of performing Vajapeya and other sacrifices of merit. The planets above-mentioned secure in addition the merit accruing from the repair of old works, erection of towers, digging of reservoirs and laying out of parks. When the lord of the 10th bhava is benefic and in conjunction with the Moon, but free from the presence of Rahu or Ketu, the person born will perform sacrifices

उषसे शशिक्षेज्जह्नेतुविपुत्रे माग्योपयातेऽथवा

कर्मस्त्राभिनि माग्यगे च मनुजो यागादिसत्कर्मवान् ।

कर्मेश निजतुङ्गगे सुषपुत्रे वारासुत्रे वाऽस्त्रमे

दुःखस्यानगते सति ऋतुफलं जातः समेति ध्रुपद् ॥ ९ ॥

Sloka 9 When Mercury unassociated with Rahu or Ketu is in exaltation or in the 9th bhava, and when the lord of the 10th bhava occupies the 9th, the person born will be engaged in the performance of sacrifices and other meritorious works. When the lord of the 10th bhava occupies its exaltation and is associated with Mercury, or when the latter planet occupying the 7th bhava is in its exaltation at the same time, the person born gets assuredly the benefit of performing sacrificial works.

कर्मस्य शशिनन्दने सयनकृत्साहिध्रजे कर्महा

कर्मेशे रिपुर्नधरिःकृद्दगे कर्माविरोधी भवेत् ।

कर्मेशस्य बुधस्य कर्मभरने राहौ मलस्यंसकः

तुल्यस्थानगतोऽपि कर्मगृह्यो दुःस्थानतः कर्महा ॥ १० ॥

Sloka 10 If Mercury be in the 10th bhava, the person born will engage in sacrificial works, but if Mercury in the above position be associated with Rahu or Ketu, the person concerned will destroy religious rites. If the lord of the 10th bhava be in the 6th, 8th or the 12th, he would impede religious rites. If Rahu occupies the 10th place from Mercury identical with the lord of the 10th bhava, the person born would be a destroyer of sacrifices. The lord of the 10th bhava even in exaltation will lead to the destruction of a religious work undertaken when the exaltation house of the planet happens to be a दुःस्थान (Dusthāna).

व्यापारधर्मभरने शुभखेटयुक्ते

तन्नाथजीवतनुपा बलशालिनश्चेत् ।

आचारधर्मगुणकर्मविधिप्रशुक्त-

श्रद्धापरो भवति विप्रकुलाग्रगण्यः ॥ ११ ॥

Sloka 11. If the 10th or the 9th bhava be occupied by benefic planets and the lords of those bhavas as well as Jupiter, and the lord of the Lagna be strong, the person born will be imbued with faith born of the performance of such excellent works as are based on custom and morality and will be reckoned as the foremost among the sacerdotal class.

मौन्यान्वितानि गुरुकर्मकलत्रपुत्र-
लग्नानि पञ्च भवनानि शुभेक्षितानि ।
तन्नायकाश्च बलिनो यदि सर्वतस्य-
विद्याधिकफलतुल्यगुणप्रसिद्धः ॥ १२ ॥

Sloka 12. If the 5th, 10th, 7th, 5th and 1st bhavas be occupied or aspected by benefic planets, and the lords of the five bhavas in question possess strength, the person born will surpass in his knowledge of all truths and be widely celebrated for the complete excellence of his sacrificial works.

ज्ञानभोमाधिवासास्तनुगुरुदशमस्थानपाः पद्मलाद्या
जातः पद्मशब्देना मिलिलनिगमयिद् ज्ञानदीक्षामुपैति ।
धर्मभ्यापारलग्नाधिपमुद्ययिषुधाधार्यपाकापहारे
मत्कर्मचारसर्वफलतुल्यगुणप्रसिद्धः स्यात् ॥ १३ ॥

Sloka 13. If the occupants of the 5th (Gnaṇa-5th, 4th and the 2nd ?) and the 10th bhavas as well as the lords of the 1st, the 9th and the 10th, be possessed of abundant six-fold strength (पद्म - Shadbala), the person born will be conversant with the six sciences and know all the Vedas and will receive initiation in sacred knowledge. In the पक् (Paka) and अपक् (Apak) of the lords of the 9th, 10th and 1st bhavas, of Mercury and

of Jupiter, he will become a mine of sacred knowledge and science securing to him the benefit of performing sacrifices of all description and all kinds of beneficent works.

चन्द्रे वृत्तीये जलराशियुक्तेः करोति जीर्णोद्धारणादि पुण्यम् ।

सदाकक्षादिकमत्र लग्नात् कर्मसरे गोपुरभागयुक्ते ॥ १४ ॥

Sloka 14. When the Moon is in the 3rd bhava identical with a watery sign, the person born will engage in acts of beneficence such as repairing old worn out works of public utility. In this connection, if the lord of the 10th bhava should have attained a Gopuram-sa, the works repaired will be such as tanks and wells.

॥ प्रवज्यायोगः ॥

जातः पञ्चचतुर्विंशत्यवरैः केन्द्रत्रिकोणस्थितै-

रेकस्यैर्बलिभिः प्रधानबलपत्स्वंटाश्रमस्यो भवेत् ।

आदित्यासितजीवशुक्रधरणीपुत्रेन्दुताराद्युतै-

र्वानप्रस्थविवासाभिश्चरकाः शक्यो गुरुर्जिवकः ॥ १५ ॥

Sloka 15 If at a birth, 1 or 5 planets possessed of strength occupy together a Kendra or a Trikona, the person born will attain the stage of life indicated by the strongest of the planets. According as the Sun, Saturn, Jupiter, Venus, Mars, the Moon or Mercury possesses greatest strength will the person concerned become a वानप्रस्थ (Vanaprastha), a विवासा (Vivasa) a भिक्षु (Bhikshu) a चरक (Charaka), a शक्य (Sakya), a गुरु (Guru) or a जीवक (Jeevaka).

• NOTES •

For the explanation of these terms, see the next sloka.

cf. शतकशातक

एकस्यैश्चतुरारिभिर्फलमुतैर्वाताः शृण्वीर्यनैः

शाक्यामीविकमिक्षुवृद्धचरत्न निर्मन्यवन्याशनाः ।

माहेयज्ञगुल्फपाकरसिवप्राभाकरीर्नैः क्रमात्

प्रमन्या चन्दिभिः ममाः परनिवैस्त्वन्व्यामिमिः प्रत्युतिः ॥

वानप्रस्थस्तपस्वी वनमिरिनिलयो नमशीलो विवासा

मिक्षुः स्यादेकदण्डी सततमुपनिषत्त्वनिष्ठो महारत्ना ।

नामादेशप्रधातो चरकपतिवरः शाक्ययोगी कुशीलो

राजश्रीमान् यक्षस्त्री गुरुरशनपरो जल्पको जीवकः स्यात् ॥

Sloka 16. A वानप्रस्थ (Vanaprastha) is a religious man engaged in the practice of rigorous and devout penance. A विवासा (Vivasa) is a naked ascetic dwelling in hills and forests. A मिक्षु (Bhikshu) is an illustrious ascetic with a single staff for his symbol engaged ever and anon in the contemplation of the truths of the sacred scriptures. A चरक (Charaka) is a religious mendicant wandering over many countries. A शाक्य (Sakya) is an ill-behaved ascetic of the Buddhist class. A गुरु (Guru) is a celebrated teacher endowed with royal splendour. A जीवक (Jeevaka) is a garrulous and gluttonous mendicant.

कर्मस्या बलिमलयो गगनगाः श्लोचादिवर्गस्थिताः

कर्मेश्वर बलाधिको यदि शतितनुल्यशीलोऽथवा ।

कर्मेश बलवर्जिते गृहगृहप्राप्ते दुराचारवान्

तद्योगप्रदमध्यगो वनमदस्यानाथिर्षो कामधोः ॥ १७ ॥

Sloka 17 If there be three strong planets in the 10th bhava occupying their own, exaltation or other benefic Vargas and if the lord of the 10th bhava also predominant in strength, the person born will become

an ascetic or a person of similar habits. But if the lord of the 10th bhava be without strength and occupy the 7th place from the Lagna, the person concerned will be ill-behaved. If the lords of the 2nd and the 7th bhavas be amidst the three planets causing the ascetic yoga, the person will be lustfully inclined.

तद्योगप्रदं खेचरैरिनशनिशोणीकुमारान्वितैः

सन्यासं सद्युपैति विचक्षणयस्वीवर्जितो मानवः ।

सौम्यांशोपगतः सहस्रकिरणस्तुङ्गान्तभागस्थितं

खेटं पश्यति यौवने वयसि वा बाल्ये यतीशो भवेत् ॥१८॥

Sloka 18. If the planets producing an ascetic yoga be associated with the Sun, Saturn and Mars, a person takes to the ascetic order because of his being without wealth, sons or wife. If the Sun occupying a benefic namsa should aspect the planet causing the ascetic yoga and occupying its highest exaltation point, the person concerned will become a lordly ascetic in his youth, or even at a much earlier age.

शुक्रेन्दुप्रदिलोकिते गतमले लघाधिपे निर्दने

भिष्टुः साधदि तुङ्गमांशकयुतस्तारापतिं पश्यति ।

एकस्यैरवलोकिते तु बहुभिर्लघेश्वरे दीक्षितः

तद्योगप्रदभावकारकदर्शामुक्तौ तदीयं फलम् ॥ १९ ॥

Sloka 19. When the lord of the 1st bhava is weak and aspected by Venus and the Moon, the person born will be without wealth, and he will become a mendicant if a planet in its exaltation sign or namsa should aspect the Moon. If the lord of the Lagna be aspected by several planets conjoined in one sign, the person born will consecrate himself for asceticism. The effect

of each yoga will take place in the bhukti of the Karaka of the bhava that produces the yoga.

शीतांशुराशीशमिनात्मजो वा लघेश्वरः पश्यति दीक्षितः स्यात् ।
मौमक्षिगे मन्दह्मणाणमागे मन्देक्षिते शीतकरे यतिः स्यात् ॥ २० ॥

Sloka 20. If Saturn or the lord of the Lagna aspect the lord of the sign occupied by the Moon, the person born will betake himself to a religious order or mendicancy. If the Moon occupy a Drekkana owned by Saturn in a Rasi occupied by Mars and also be aspected by Saturn, the person concerned will become an ascetic.

NOTES.

cf. इष्टवृत्तान्तः, XV—3. Also see slokas 40—41 *infra*.

जीवारमन्दलघेशु मन्ददृष्टियुतेषु च ।

लघाद्धर्मगते जीवे नृपयोगोऽपि तीर्थकृत् ॥ २१ ॥

Sloka 21. Whenever the Lagna is owned by Jupiter, Mars and Saturn and has on it the aspect of the last-mentioned planet, and Jupiter is in the 9th bhava from the Lagna, even a Rajayoga that may possibly exist under these conditions will have the effect of making the person concerned a तीर्थे (Tirthha) or a holy man.

नवमस्थानगे चन्द्रे नमोगैर्नविलोक्षिते ।

नृपयोगोऽपि संजातो दीक्षितो नृपतिर्भवेत् ॥ २२ ॥

Sloka 22. When the Moon occupying the 9th bhava is not aspected by any planet, the person born even when possessed of Rajayoga, becomes an ascetic prior to becoming a lordly person.

सुरगुरुशशिहोराखाकिंष्ट्यासु धर्मे

गुरुस्य नृपतीर्णा योगजस्तीर्थकृत् स्यात् ।

नवमभवनसंस्थे मन्दोऽन्यैरदृष्टे

भवति नरपयोगो दीक्षितः पार्थिवेन्द्रः ॥ २३ ॥

Sloka 23. When Jupiter, the Moon and the Lagna are aspected by Saturn, and Jupiter occupies the 9th bhava, the person born in the Rajayoga will become a holy illustrious founder of a system of philosophy. When Saturn occupies the 9th bhava and is not aspected by any planet, the person possessed of Rajayoga will betake himself to the holy order before becoming a lord of men.

NOTES-

This sloka is from *Brihat Jataka*. The following two charts illustrate the two yogas given in the sloka.

Jupiter				Jupiter	Moon	Mars	Lagna
			Lagna	Saturn			
Saturn			Sun				
	Mars	Moon	Mer. Venus				Sun Mer. Venus

८९. शीतमन्द

मन्देक्षितेषु शशिलसगुरुष्वधेन्ये चर्म सुदीर्घकदिलापतियोगनातः ।

सूर्यात्मने नवमगेऽन्यैरदृष्टे स्यादीक्षितोऽपि नृपयोगस्यो नृपेन्द्रः ॥

सितार्कमीमार्कसुता महाबलाः सुरेज्यभूतन्दनभानुभानुजाः ।

कुजेन्दुवागीश्वरैश्चराम्ये समं गताथेज्जनयन्ति शापसम् २४

Sloka 24. Each of the following groups of planets when powerful and occupying an even sign may produce a *tapas* (Thapasa) devout hermit or an ascetic : (1) Ve-

nus, the Sun, Mars and Saturn; (2) Jupiter, Mars, the Sun and Saturn; (3) Mars, the Moon, Jupiter and Saturn.

NOTES.

This as well as slokas 26—39 are from मत्स्यपुरा.

ग्रहैश्चतुर्भिः सहिते तदीये केन्द्रत्रिकोणोपगतैस्तु मुक्तः ।

चतुर्ग्रहैः कर्मगतैः प्रव्रज्यामामोवि जातः कथितो मुनीन्द्रैः ॥ २५ ॥

Sloka 25. When the lord of the 10th bhava conjointly occupies a Kendra or Trikona position with four other planets, the person born will attain emancipation. If four planets be in the 10th bhava the effect of the yoga will be, say the astrological sages, that the person concerned will take to a life of asceticism.

NOTES.

This as well as slokas 23, 24, 26—41 are in जगन्मय.

कुजार्कसौमार्कजदेवबन्धितैः कुजार्कचन्द्रारमञ्जमन्दमार्गवैः ।

रवीन्दुसौमासितदानवप्रियैर्मवन्ति जाता व्रतसंश्रुता नराः ॥ २६ ॥

Sloka 26. When (1) Mars, the Sun, the Moon, Saturn and Jupiter, (2) Mars, the Sun, Mercury, Saturn and Venus or (3) the Sun, the Moon, Mars, Saturn and Venus combine in one bhava, the persons that are born become devotees.

सितारण्यार्त्मनजीवमास्करिः कुजेन्दुदेवेज्यसुषार्कनन्दनैः ।

सितेन्दुपुत्रार्कशुक्राङ्गभूमिजैर्मवेत्तपस्वी वनपर्वताश्रयः ॥ २७ ॥

Sloka 27. A holy man destined to dwell in a sylvan or mountain retreat has his birth when there is in a bhava any one of the following combinations: (1) Venus, Mars, Saturn, Jupiter and the Sun; (2) Mars, the Moon, Jupiter, Mercury and Saturn; (3) Venus, Mercury, Saturn, the Moon and Mars.

चन्द्रेन्दुपुत्रारसुरेज्यभास्करीः शशाङ्कस्येन्दुजशुकभूमिजैः ।

एकधर्मैरेभिरिह प्रजाता भवन्ति विद्यामनषोज्ज्वलकाः ॥ २८ ॥

Sloka 28. Those that have at their birth, the Moon, Mercury, Mars and the Sun occupying one and the same sign with Jupiter or Venus will become wise inspired saints of such sanctity that the use of all weapons will be proscribed in their neighbourhood.

रवीन्दुभौमेन्दुजजीवभार्गविः सुधाकरारार्किगुरुहभास्करीः ।

कुजेन्दुस्यार्किसितेन्दुसंभवेभवेदयोभिः सन्तितैर्यत्नी नरः ॥ २९ ॥

Sloka 29. A person will become a devotee if at his birth there be any one of the following combinations in any bhava : (1) The Sun, the Moon, Mars, Mercury, Jupiter and Venus; (2) The Moon, Mars, Saturn, Jupiter Mercury and the Sun; (3) Mars, the Moon, the Sun, Saturn, Venus and Mercury.

सितेन्दुजीवार्कजभानुलोहितैः सितार्किजीवार्कमृगाङ्कसोमजैः ।

एकत्र यतिर्नगनाटनैः सदा भवन्ति जाता मुनयस्तपस्विनः ॥ ३० ॥

Sloka 30. Each of the following combinations of six planets in one bhava is capable of making the person born under their influence a devotee—(1) Venus, the Moon, Jupiter, Saturn, the Sun and Mars, (2) Venus, Saturn, Jupiter, the Sun, the Moon and Mercury.

कुजशशाङ्गशसितासितारुणैः सितार्किजीवेन्दुजयन्द्रभूमिजैः ।

यलप्रधानैर्नगनाटनैर्यदा यदि प्रजातः पुरुषस्तपस्विनाम् ॥ ३१ ॥

Sloka 31. A person will become one of the ascetic class, if, at his birth, one of the following groups of six planets combine in strength in one bhava : (1) Mars, Mercury, Jupiter, Venus, Saturn and the Sun; (2) Venus, Saturn, Jupiter, Mercury, the Moon and Mars.

रवीन्दुवागीशदिनेशपुत्रैः शनैश्वरेन्द्रकसितैरवश्यम् ।

रवीन्दुपुत्रक्षितिजामरेज्यैस्तपस्विनो मूलफलाशनाः स्युः ॥ ३२ ॥

Sloka 32. Any one of the following combinations of 4 planets in one bhava has the effect of making the persons born under their influence take to a devotee's life with their sustenance derived from roots and fruits : (1) The Sun, the Moon, Jupiter and Saturn ; (2) Saturn, the Moon, the Sun and Venus ; (3) The Sun, Mercury, Mars and Jupiter.

यक्रार्कसोमास्मज्जदानवेज्या भीमेन्दुवागीशशशाङ्गपुत्राः ।

एकर्क्षणा जन्मन्ति यस्य जन्तोर्मवेपथी चल्कलभूतिशरी ॥ ३३ ॥

Sloka 33. A person will become an ascetic clad in barks of forest trees and wearing stripes of ashes if at his birth one of the fourfold groups of planets mentioned below appear in one bhava : (1) Mars, the Sun, Mercury and Venus ; (2) Mars, the Moon, Jupiter and Mercury.

यशीन्दुधनुक्षितिजार्कपुत्रा बुधशुभापुत्रसुरेज्यसौराः ।

एकत्रगा यस्य नरसं जातं कुर्वन्ति ते तापसमेव शान्तम् ३४

Sloka 34. If, at a birth, there be any one of the two following combinations of 4 planets in one bhava, the effect on the person born will be to make him a tranquil-minded devotee : (1) the Moon, Mercury, Mars and Saturn ; (2) Mercury, Mars, Jupiter and Saturn.

चन्द्रार्कभार्गवशशाङ्गसुता बलिष्ठा

भीमेन्दुपुत्रसितभास्करनन्दनाथ ।

मन्देन्दुवायपतिमिता नियतं यतीनां

कुर्वन्ति जन्म कृतकफलाशनानाम् ॥ ३५ ॥

Sloka 35. Four planets of great power in one bhava made up in the following wise invariably bring into being ascetics of harmless life dressing themselves in barks of trees and subsisting on fallen fruits : (1) The Moon, the Sun, Venus and Mercury ; (2) Mars, Mercury, Venus and Saturn , (3) Saturn, the Moon, Jupiter and Venus.

रविशशिकुजशुकैबन्धुभौमजस्य-

गुरुसितरविमन्दैः शुक्रमन्देन्दुजीर्वैः ।

कुजबुधसितचन्द्रैरेभिरेकर्षयति-

र्भवति गिरिवनौकास्तपसः सर्ववन्धः ॥ ३६ ॥

Sloka 36. A devotee dwelling in hills and forests and revered by all is born under the influence of 4 planets in one bhava grouped in one of the following 5 ways : (1) The Sun, the Moon, Mars and Venus ; (2) The Moon, Mars, Mercury and the Sun ; (3) Jupiter, Venus, the Sun and Saturn ; (4) Venus, Saturn, the Moon and Jupiter ; and (5) Mars, Mercury, Venus and the Moon

सितशशिकुजशुरुमन्दैबन्धुभौमगुरुशुकैः ।

रविकुजशनिबुधजीर्वैर्भवति यती दुःखितो दीनः ॥ ३७ ॥

Sloka 37 An ascetic devoted to poverty and penance is born under the influence of 5 planets combining in one bhava in the following 3 ways :—(1) Venus, the Moon, Mars, Jupiter and Saturn , (2) the Moon, Mercury, Mars, Jupiter and Venus ; (3) The Sun, Mars, Saturn, Mercury and Jupiter.

कुजाकिंदेवेज्यसितेन्दुपुत्रैः शनीनसोमात्मजबन्धुभौमैः ।

नभश्चरेकगृहोपयातैर्जटाधरा बल्कलधारिणः स्युः ॥ ३८ ॥

Sloka 38. Ascetics clad in a tree-bark and wearing matted locks come into existence when one of the following five-fold groups of planets appears in one bhava : (1) Mars, Saturn, Jupiter, Venus and Mercury ; (2) Saturn, the Sun, Mercury, the Moon and Mars.

मान्विन्दुजेन्दुकुजजीवसुरारिषूच्यैः

सूर्येन्दुभौमगुरुशुक्रदिनेष्टपुत्रैः ।

प्राप्नोत्ययम्यमिह तापसरूपमेभि-

रेकर्षमैर्गगनचारिभिरापतासुः ॥ ३९ ॥

Sloka 39. When the Sun, the Moon Mars, Jupiter and Venus combine in one and the same bhava with either Mercury or Saturn, the person born necessarily assumes the habit of a devotee and becomes gifted with long sight.

नवीक्षितवेदितरग्रदेन्द्रैर्लंप्राधिपः पश्यति भानुपुत्रम् ।

लंप्राधिपं वा यदि भानुपुत्रः सन्यासयोगो हि बलेन हीनम् ॥

Sloka 40. If the lord of the Lagna having no aspect of other planets on itself, aspect Saturn, or if Saturn aspect the lord of the Lagna devoid of strength, there is the yoga leading to the assumption of asceticism.

NOTES.

This as well as the next sloka are in वाचस्पत्ये.

Also १५१ गतः Adhyaya XV. sloka 3.

मन्मेशोऽर्क्यग्रहदृष्टेऽर्कपुत्रं पश्यत्याकिर्नन्मव वा वशेनम् ।

दीप्तां प्राप्नोत्ययमिह तापसरूपमेभिर्भौमावर्गैर्गगनदृष्टे च चन्द्रे ॥

चन्द्रे भानुपुत्रेभित्ते रविमुतद्रूपाणयाते तथा

भिक्षुर्मन्दनिरीक्षिते रविमुतश्रोणीमुतांशे विधौ ।

सन्यासप्रदलेखः मगुलिकः माहिष्यजो वा यदि

कूरांशोपगतः करोति विगताचारं यवर्निं ध्रुवम् ॥ ४१ ॥

Sloka 41. When the Moon occupies a Drekkana of Saturn and is aspected by that planet, the yoga leads to the renunciation of the world. The same is the case when the Moon occupying an amsa of Saturn or Mats is aspected by Saturn. If the planet leading to the assumption of asceticism be associated with Rahu, Ketu or Gulika and at the same time occupy a malefic amsa, the person will be guilty of apostasy from the holy order.

NOTES.

Cy. सर्वार्थभित्तामणि

शनेर्दृगाणि क्रमुदन्मवन्धौ मन्देक्षितं तादृशयोगमाहुः ।

मन्दांशके भूमिसुतांशके वा मन्देक्षितं चन्द्रयुगे तथैव ॥

सन्यासयोगाधिपतौ सराहौ कुरांशके वा गुलिकेन युगे ।

सन्यासपैक्यमुदाहरन्ति भङ्गो भवेत्स्य शुभेर्विहीने ॥

रविसुप्तकरैर्दीक्षिता बलिभित्तव्रतभक्तयो नराः ।

अभियाचितमात्रदीक्षिता निहतैरन्यमिरीक्षितैरपि ॥ ४२ ॥

Sloka 42. If strong planets capable of leading to asceticism (*vide* Sl. 15 *supra*) be obscured by the Sun's rays, the persons born will have great reverence for ascetics, though they may not become initiated into the holy order. If the planets referred to above be overcome in planetary war and aspected by other planets, the person concerned will seek admission into the holy order without success.

NOTES.

This sloka is from Brihat Jataka

If the Sun forms a conjunction with other planets as in sloka 15, *supra* then the man does not become a Sanyasin at all. What the Sun actually does is, he improves the devotional side in the school of philosophy denoted by the strong planet but does not make him a Sanyasin of that school of thought. If the planet

that is defeated (by conjunction as above) be aspected by any planet, then the man makes persistent efforts for attaining the end in view.

जीवनम्

PROFESSION, LIVELIHOOD.

अथासिः पितृजननीसपत्नमित्रभ्रातृस्त्रीभृतकजननादिवाकरार्थः ।

होरेन्द्रोद्देशमगतेविकल्पनीया भेन्द्रकर्कस्पदपतिगांशनाधृष्ट्या ॥

Sloka 48. There is acquisition of wealth, *firstly*, from the father, mother, a foe, a friend, a brother, a wife or an inferior, according as the Sun or any of the other planets taken in order occupies the 10th place reckoned from the Lagna or the Moon, *secondly*, by means of the profession prescribed for the ruler of the 10th house or for the ruler of the Navamsha occupied by the planet owning the 10th place from the Lagna, from the Moon or from the Sun.

NOTES.

Find the planet or planets occupying the 10th place reckoned from the Lagna as well as from the Moon. Ascertain which of them is strongest. If the Sun be such a planet, the native gets parental inheritance (from the father); if it be the Moon, he inher[is] property from the mother; if Mars, he gets money from enemies; if Mercury, from friends; if Jupiter, from brothers; if Venus, from wife, and if the planet be Saturn, he gets wealth from inferiors, such as servants, etc.

Planets in midheaven or aspiring to Midheaven (रामानि गर्भिणः - Dasamabhojashinaha) are to be treated accordingly.

Secondly, find out the rulers of the 10th house counted from the Lagna, the Sun and the Moon. Take the strongest of them. Find out in what Navamsha he is. The ruler of that Navamsha will influence the profession.

Let us take the example given in the notes to Adh. V, Sl. 7. There is the Moon posited in the 10th place reckoned from

the Lagna as well as from the Sun, and there are no planets in the 10th house from the Moon. The Moon is therefore the only planet that influences his income.

According to the other view, the lords of the 10th places reckoned from the Lagna, the Sun and the Moon are Saturn, Saturn and Venus respectively. Saturn and Venus are in Dhanuṛnavamśa and Simha Navamśa respectively. The lords of these are Jupiter and the Sun; and the stronger of them is the Sun. The Sun is therefore the planet that influences the profession.

cf. शुभाकर

अग्निमासिर्ननकनमीद्विदसुद्धधानुयोविद्व-
भृत्यादकंमृत्तिर्जपरेः कल्पनीयाः क्रमेण ।
उन्नादिन्दोर्दशमगृहगैः स्वस्वपाके गृहज्ञैः
छनेन्द्रर्क्षेस्पदपरिवृद्धत्वांशनायस्य वृत्त्या ॥

Also मराठ्ठी

होतन्दोर्दशयोगाद्यो दशमस्तत्त्वभाजनं स्वै ।
तत्त्वाविपपरिवृद्ध्या वृद्धिर्दशान्यथा हानिः ॥
विपत्कराद्यैः मत्स्यैः शशिहोराभ्यां भवन्त्याख्याः ।
पितृमातृसमुद्दिननतहमश्रीभृत्यार्गेभ्यः ॥

According to Bhattotpala, it is not correct to predict the profession by considering the strongest alone of the planets (1) posited in the tenth house reckoned from the Lagna and the Moon, or (2) owning the tenth house counted from the Lagna, the Sun and the Moon. Every one of these should be considered for determining the source of income of the native. He quotes in support of his view the following slokas of गार्गि (Garga).

उदयान्छशिनो वाऽपि ये महा दशमस्थिता ।
ते सर्वेऽर्षकदा ज्ञेयाः स्वदशाम् गवोदिता ॥
उन्नार्क्षानिनायेभ्यो दशमाविपतिर्ग्रहः ।
गृहिजवांशे तत्काले वर्तते तस्य यः पतिः ॥ *

तद्वृत्त्या प्रवेदितं नातस्य बहवो यदा ।

भवन्ति विचक्षास्तेऽपि स्वदशासु विनिश्चितम् ॥

If this view be accepted, the income for the native in question will have to be determined with reference to the planets Jupiter (the lord of the Navamsa Rasi occupied by Saturn) and the Sun (the lord of the Navamsa occupied by Venus), *i.e.*, from the sources mentioned in slokas 44 and 49 *infra*.

To determine the ways by which a person will earn money, the planets which are in the 1st, 2nd and the 5th (opposite to the 11th) houses, in a friend's house, in an enemy's house or in his own house, indicate the source. If the planets be bad, there will be maximum labor and minimum income; if they be good, there will be minimum labor and maximum income. If the Sun is exalted in the above position and at the same time strong (in good houses, etc.,) then the person concerned will earn money by his own exertion. [Note that the Sun in exaltation causes maximum labor and maximum income, the same when the other malefices are posited in the tenth house.] If more than one planet be strong, then the native will have more than one source of income.

The profession or occupation of a native is generally judged from the planet or planets occupying the tenth house and, if there should be none there, from those in the 1st and also from those aspecting the Sun and the Moon. Further, the planet which is posited very near the Sun or the 10th bhava whether before or after in the radix of a native and its condition—whether strong or weak—due to its position and aspect exert much influence in this respect.

अर्थाणि कथयेद्विलम्बशशिनीर्मध्ये बली यस्ततः

कर्मशस्त्रनवाशराक्षिपवशाद्दत्ति जगुस्तद्विदः ।

मेषज्योर्णवृणाम्बुधान्यकनकव्यापारमुक्तादिकै-

रन्योन्यागमदूतवृत्तिमिरिनस्याशि नु जीवत्यसौ ॥ ४४ ॥

Sloka 44. An astrologer is to declare the acquisition of wealth by any person with reference to the predomi-

nance of the Lagna or the Moon as the case may be in his horoscope. As to the profession, that he is likely to follow, those that are proficient in the subject say, it is to be determined through the lord of the sign owning the Navamsa occupied by the lord of the 10th bhava. If the Navamsa referred to in the above belong to the Sun, the person concerned will earn a living by dealing in medicine, wool, grass, water, grain, work in gold, pearls and the like, as also by playing the part of an emissary between people wishing to approach each other.

NOTES.

The occupations coming under the Sun are. some honorable employment either under the State or under some public body of men, kings, princes, emperors, dukes, earls, barons, etc., all titled appointments under the crown, jewellers, goldsmiths, gilders, owners of woollen mills or workers there, hunters or men employed in mints, and the like.

जलोद्भवानां क्रयविक्रयेषु कुपेथ सद्वादविनोदमागन्ति ।
राजाङ्गनासंश्रयविचरूपाभिज्ञाकरांश्चे वसनक्रयादा ॥ ४५ ॥

Sloka 45. If the Navamsa under reference be that of the Moon, the person concerned gains a living by dealing in things derived from water such as conchs, pearls, etc., by agriculture, earths of various kind, by indulging in interesting controversies, by purchase of articles of apparel in which the wealth of lordly women is wont to be laid out.

NOTES.

The employments signified by the Moon generally include sailors, mariners, navigators, fishermen, watermen, boatmen, dealers in pearls, those working in pearl fisheries, midwives, nurses, etc.

यातोर्वैश्वदेन रणप्रकारात् स्वस्वामिवादात्कडमपुष्पा ।

जीवत्यसौ साहसमार्गरूपात् धरासुतांश्च यदि चोरयया ॥ ४६ ॥

Sloka 46. If the Navamsa in question belong to Mars, the person gains a livelihood by metallurgy, by war, by exhibiting tricks in which the operation of fire is apparently arrested (अग्निस्थम् - Agnisthambha) and by engaging in other people's quarrels, in any act of daring, and lastly by resorting to the profession of a robber.

NOTES.

The professions indicated by Mars are all kinds of military men, such as soldiers, generals, colonels, captains, doctors, physicians, apothecaries, chemists, butchers, executioners engine drivers and the like—generally all workers in iron, steel or fire.

शिल्पादिकावध्यागमशास्त्रमार्गात् ज्योतिर्गणज्ञानपशाद्बुधांश्च ।

परार्थवेदाध्ययनाज्जपाच्च पुरोहितापाज्यवशारप्रवृत्तिः ॥ ४७ ॥

Sloka 47. If the Navamsa belong to Mercury, the person concerned will try to earn his livelihood by pursuing the arts, by poetry, by the profession of traditional doctrines, by a knowledge of the stars, by the recitation of the Vedas or muttering of prayers on behalf of others at the instance of the priest that live to direct their religious ceremonies.

NOTES.

Mercury's employments denote literary authors, translators, writers, accountants, astrologers, school masters, mathematicians, poets, lawyers, book sellers, printers, postmen, etc.

जीवांशके भूसुरदेवतानामुपासनाध्यापकरूपमार्गात् ।

पुराणशास्त्रागमनीतिमार्गाद्धर्मोपदेशैरकृत्सीदमाहुः ॥ ४८ ॥

Sloka 48. If the Navamsa belong to Jupiter, the person concerned, say, the astrologers, will not resort to

usury as a source of living, but will support himself with what he can earn by playing the role of an instructor in the service of Brahmins and deities, and by teaching duties in the domain of morals and traditional observances based on scriptures and other old authoritative works.

NOTES

The occupations denoted by Jupiter include judges, priests, learned men, senators, preachers, clergymen, bishops, ministers and bankers.

सुवर्णमणिकयगजाश्वमूलाद्वर्षा कपाञ्जीवनमाहुरागर्गः ।
गुदौदनभारदधिक्रयेण सियाः प्रलोभेन धृगोः सुतांते ॥ ४९ ॥

Sloka 49. If the owner of the Navamsa in question be Venus, the living will be derived from a place where gold, ruby, elephants or horses are produced; and by such means as trafficking in cattle, juggery, cooked rice, salt, curdled milk and by the allurements of a female.

NOTES

Venus's professions indicate dealers in gold, ruby, elephants or horses, cows, juggery, hotel-keepers, confectioners, shopkeepers, musicians, painters, linen drapers, jewellers, players, embroiderers, lapidaries, scent-dealers, maid servants, etc.

शन्यशके क्षुत्सतमार्गश्रुत्या शिन्पादिभिर्दारुमयैर्वायैः ।
विन्यस्तमाराज्जनयिप्रलम्भादन्योन्यवैरामममार्गमूलात् ॥ ५० ॥

Sloka 50. If Saturn be the owner of the Navamsa occupied by the lord of the 10th place from the Lagna or the Moon, the person concerned will live by engaging in some vile pursuit, by works of art, etc., executed in wood, by the carrying out of punishments, etc., inflicted on criminals, by the bearing of burdens and by the overreaching of other people due to their being mutually at variance.

NOTES.

Saturn's employments include shoe-makers, scavengers, grave-diggers, undertakers and all persons engaged in similar vile pursuits; they also include gardeners, miners, brick-layers, etc.,

पापैश्चतुष्केन्द्रगृहोपयातैर्नीचयताचारस्ताश्च निःस्त्राः ।

मूर्खाः परस्त्रीपरवित्तशीलाः शूराः कदाचिन्नपतिप्रियाः स्युः ५१

Sloka 51. Persons at whose birth malefic planets occupy the four Kendras concern themselves with the rites and usages of the low vulgar people, have no property, possess themselves of other people's women and wealth, are ignorant, and by evincing heroism occasionally become objects of royal favor.

NOTES.

This as well as slokas 52, 55, 56, 58 and 66 are to be found in भातकम्.

सौम्यैश्चतुष्केन्द्रगृहोपयातैः कुलोत्तमा बंधकरा नृपालाः ।

सर्वज्ञधीवित्तयशोऽगुणाख्या नरा नृपप्रीतिकरा (कुतोऽ?) यथा स्युः ॥

Sloka 52. Persons at whose birth, benefic planets occupy the four Kendras will be lordly men and turn out the best of their race and founders of families; or they will be endowed with an intellect that can comprehend all things and have abundant wealth, fame and excellent virtues, by means of which they will become royal favorites.

कर्मकर्माशयाः सौम्या जातः पुण्यरतः सदा ।

पापिनः पापकर्मात्मा चन्द्राद्वा यदि जायते ॥ ५३ ॥

[Sloka 53. If benefic planets be in the 10th bhava reckoned from the Lagna or the Moon or in a Navamsa owned by the Rasi of the 10th bhava, the person born will always be beneficent. But if malefic planets be in

the bhava or amsa referred to above, the person born will be addicted to evil deeds.

कर्मराश्यंशपो यत्र तदीशः पापखेचरः ।

धूमादिग्रहसंयन्धी यदि पापरतो भवेत् ॥ ५४ ॥

Sloka 54. If the lord of the Rasi occupied by the planet owning the 10 bhava or an amsa thereof be malefic and associated with an उपग्रह (Upagraha) such as Dhuma, the person born will be wicked.

सिद्धार्थः कर्मणे चन्द्रलभाद् भानौ भीमे साहसी पापशुद्धिः ।

निदान् सौम्ये वाक्पती राजतुल्यः शुके भोगी मानुजे शोकतप्तः

Sloka 55. If the planet occupying the 10th place from the Moon be the Sun, the person concerned will succeed in all that he undertakes; if Mars, he will be rash and evil-minded; if Mercury, he will be learned; if Jupiter, he will be a king's peer, if Venus, a voluptuary; and lastly, if the planet in question be Saturn, he will be afflicted with sorrow.

चन्द्रात् कर्मगते रवौ सलधिरे मत्तः परस्त्रीरति-

ज्योतिर्विषय सचन्द्रजे जलपनस्त्री धूपणादेर्मियः ।

सिद्धार्थो नृरसमतश्च सगुरौ शुकेण शुक्तं नृप-

प्रीतिस्त्रीपनशुद्धिमाक् दानिशुते दीनो दरिद्रो भवेत् ५६

Sloka 56. If the Sun occupying the 10th place from the Moon be associated with Mars, the person born will be addicted to wine and to females belonging to other people; if the Sun in the same position be associated with Mercury, the person born will have a knowledge of the stars and will evince a fondness for such objects as valuable articles obtained from water, women and ornaments; if Jupiter be associated with

the Sun in the position referred to, the person born will be successful in all his undertakings and enjoy the esteem of his sovereign; if Venus be in conjunction with the Sun in the 10th bhava from the Moon, he will enjoy royal favor and will have a wife with increasing wealth; if Saturn be together with the Sun in the position adverted to above, the person born will be poor and dejected.

चन्द्रात् कर्मणि भूयते बुधयुते शास्त्रोपजीवी भवेत्
 सेज्ये नीचजनाधिपः सम्युज्ये वैदेशिकः स्याद्वणिक् ।
 साकीं साहसिफोऽमुतश्च लशिनः कर्मक्षिते योधने
 सेज्ये पण्डितबुध दीनयचनः रूपातो नृपालप्रियः ॥ ५७ ॥

Sloka 57. If Mars and Mercury occupy the 10th place from the Moon, the person born will earn his livelihood by means of his scientific knowledge; if Mars and Jupiter occupy that place, he will dominate over the vulgar people; if Mars be associated with Venus in the 10th place from the Moon, the person will become a merchant trading in foreign lands; if Mars and Saturn be in that position; the person concerned will engage in daring deeds and will be childless. If Mercury and Jupiter be together in the 10th place from the Moon, the person born will be barren, of dejected speech, renowned and in royal favor.

माने चन्द्रमसो बुधे सम्युज्ये विद्यानध्विचवान्
 साकीं पुस्तकलेख्यकश्च विप्रमाचारप्रवृत्तोऽथवा ।
 जीवे शुक्रयुते विप्रजनपो भूप्रियः पण्डितः
 साकीं सर्वजनोपतापचतुरो जातः सिरारम्भधीः ॥ ५८ ॥

Sloka 58. If Mercury and Venus occupy the 10th

place from the Moon, the person born will be blessed with learning, wife and wealth; if Mercury occupy that place with Saturn, the person will be either a copyist of books or betake himself to unbecoming ways. If Jupiter be combined with Venus in the 10th bhava from the Moon, the person born will be a protector of the Brahminical community, esteemed by his sovereign and possessed of great learning. If the planet associated with Jupiter in that position be Saturn, the person born will skillfully contrive to trouble every body and will tenaciously adhere to his undertakings.

सुगन्धनीलपूर्गादिचित्रकारो भिषग्गनिह ।

कर्मस्थानगते मन्दे सागुरेज्ये निश्चाकरात् ॥ ५९ ॥

Sloka 59. If Venus and Saturn occupy the 10th place from the Moon, the person born will manufacture a fragrant black powder and similar cosmetic substances, will practice medicine and engage in trade.

आज्ञास्थानाधिपे लीम्ये शुभशूकेभित्तेऽपि वा ।

द्योमनाश्रयगते वाऽपि जातस्त्वाज्ञाधरा भवेत् ॥ ६० ॥

Sloka 60. When the lord of the 10th bhava is a benefic planet, or is in conjunction with or aspected by a benefic planet, or is in occupation of a benefic Navamsha, the person born will be in a position of authority.

आज्ञाधिपे मन्दयुते रन्ध्रनाथेन वीक्षिते ।

क्रांक्षे केन्द्रराशौ वा क्रांक्षां प्रकरोति सः ॥ ६१ ॥

Sloka 61. If the lord of the 10th bhava, associated with Saturn and aspected by the lord of the 8th bhava, occupy a malefic Navamsha or a Kendra Rasi, the person born will have to obey the behests of a cruel master.

कर्कटस्य निशानाये शुरुशुकनिरीक्षिते ।

पारावतादिभागस्ये सत्कीर्तिघनवान् भवेत् ॥ ६२ ॥

Sloka 62. When the Moon occupying the sign Cancer and aspected by Jupiter and Venus attains a Paravata or other higher Vaiseshikamsa, the person born will enjoy good reputation and affluence.

मानेशे शुभसंप्रभुके शुभमध्यमतेऽपि वा ।

शुभग्रहांशके चाऽपि कीर्तिमानभिमामवान् ॥ ६३ ॥

Sloka 63. When the lord of the 10th bhava is associated with a benefic planet or is in the midst of two benefic planets or occupies a Navamsa of a benefic planet, the person born will have fame and a high sense of honor.

पापेक्षिते कर्मणि पापयुक्ते मानाधिपे हीनमलोपपाते ।

जातोऽपवादी विगताभिमानः स्वकर्मवैजोषलकीर्तिहीनः ॥ ६४ ॥

Sloka 64. When the 10th bhava is occupied as well as aspected by a malefic planet and the lord of that bhava is reduced in strength, the person born will be a slanderer, without self respect, with no name, power, influence or act that he can call his own.

कर्मेशतन्त्रनाशिनी शुनिसंवन्धसंयुतौ ।

पद्याधिपेक्षितयुतौ बहुदाराव्युतौ भवेत् ॥ ६५ ॥

Sloka 65. If the lord of the 10th bhava as also of the Navamsa which it occupies—if these two planets be associated with Saturn and in conjunction with or aspected by the lord of the 6th bhava, the person born will have many wives.

भूखलुक्षितिराशिपौ च बलिनी केन्द्रत्रिकोणापयो

कर्मेशे भूगुचन्द्रनीक्षितयुते कृपादिगोविचवान् ।

संनन्दी प्रदि कर्मणः शशिसुतो वाणिज्यशीलः सदा
सौम्यासौम्यपुत्रे तु सात्त्विकमना निद्री विमिश्रोऽन्यथा ॥६६॥

Sloka 66. If Mars and the lord of the 4th bhava being strong occupy a Kendra, a Trikona or the 11th bhava, and if the lord of the 10th bhava be aspected by or in conjunction with Venus and the Moon, the person will engage in such pursuits as agriculture and will have wealth of cattle. If Mercury be connected with the 10th bhava, the person concerned will always be engaged in mercantile transactions, and according as the planet or planets occupying the 10th bhava are benefic, malefic or both, he will be vigorous, slothful or of a mixed nature.

॥ अथ लाभभावफलम् ॥

लाभस्थानेन लभादशिलघनचयप्राप्तिमिच्छन्ति सर्वे
लाभस्थानोपपातः सकलबलपुत्रः खेचरो विचदः स्यात् ।
भाद्रपदेऽष्टाविमर्गादतिघनमुद्गरो भाद्रवर्गेण भौमः
स्रोत्याद्याभिर्द्वयदीपप्रभुविपुषमुद्गन्मातुलैर्विचमेति ॥ ६७ ॥

Sloka 67. It is through the 11th bhava from the Lagna that every accumulation of incoming wealth is expected; the planet in the 11th bhava when possessed of full strength is capable of giving wealth. If the Sun be such a planet, much wealth is derived by the person concerned from paternal kinsfolk; if the Moon, from maternal relations; if Mars, from personal exertion; if Mercury be the planet occupying the 11th bhava in full strength, wealth comes to the person concerned from a dear master, a discerning friend or a maternal uncle.

NOTES

This as well as the next five slokas appear in बालसंज्ञ.

What can be divined from the 11th bhava is thus stated in the same work :

आयेनार्थवार्ति पादावपि वामकर्णचिन्तां च ।

जातावपि च ककुब्जान् न्येष्टान् दूयादनान्यासाम् ॥

Also आतकपादिभाते

गमाश्चहेमाश्चरत्नानातमान्दोलिकामङ्गलमण्डनानि ।

लामः किलेषामखिलं विचार्येतत्तु लामस्य गृहे ग्रहैः ॥

सीधार् is another reading for सीधैर् in the 4th quarter of the sloka. The translation will then be : "If Mars, from a brother,"

ज्जीवो यच्छति वेदशास्त्रयजनाचारादिपुत्रैर्धनं

शुक्रः स्त्रीजनकान्यनाटककलासङ्गीतविद्यादिभिः ।

वासीदासकृपिक्रियाजितचर्न धान्यं समृद्धं शनिः

विप्रादिघचरेण प्रीक्षितप्रवे विप्रादयो विचुदाः ॥ ६८ ॥

Sloka 68. Jupiter in the 11th bhava when in full strength gives wealth through the instrumentality of scriptural learning, observance of sacrificial rites and worthy sons. Venus in the same advantageous position, secures accession of riches through females and knowledge of the fine arts such as poetry, dramas and music. Saturn when thus placed gives abundance of wealth and corn produced from agriculture through the exertions of male and female slaves. The caste of the planets aspecting or occupying the bhava in question indicates the class of persons from whom the income of the person concerned is derived.

आयस्यः शुभलेखरः शुभधनं पापस्तु पापाजितं

मित्रैर्मित्रधनं समेति मनुजस्तज्जातकोक्तं वदेत् ।

लामस्यानगतः समस्तगुणवानिष्टाधिकवेदलौ

जातो भानविभूषणाम्बरवधूमोगादिविप्राधिकः ॥ ६९ ॥

//Sloka 69. If the planet occupying the 11th bhava be benefic, the person born will have wealth acquired by fair means; the same will be illgotten if the planet in the bhava be malefic; and mixed if the occupants of the bhava be of a mixed nature. This fact, the astrologer should clearly state as revealed by the horoscope. If the planet in the 11th bhava be strong and preponderatingly friendly, the person born will possess every amiable quality and will be surpassingly blessed with every means of enjoyment such as vehicles, ornaments, articles of apparel, women, luxurious appliances and learning.

विशेषायगृहाधिपौ शुभपतेरिष्टग्रहौ चेद्भूतं

सत्कर्मामरविप्रपुण्यविषये दानादियोग्यं वदेत् ।

आयस्यो विबलः पराजितबलो नीवारिदुःस्थानयो

रेकायोगकरो यदि प्रतिदिनं कुर्यात् भिक्षादनम् ॥ ७० ॥

Sloka 70. If the lords of the 2nd and the 11th bhavas be friendly to the lord of the Lagna, the astrologer may declare that wealth of the person concerned will be given away to be used beneficently on behalf of good works, Gods and Brahmins. If the planet in the 11th bhava be weak or overthrown in planetary war, or depressed or owning an inimical sign or a दुःस्थानं (Dusthāna) or produce a रेकायोग (Reka yoga vide Adh. VI, supra), the person concerned will have to go abegging daily for his subsistence.

लभेशे दिनपेधया शत्रुघरे भूपालतुल्याभयाद्

मामे मन्त्रिजनाग्रजातुजकृपिद्वारा घनं लभ्यते ।

विद्याबन्धुसुतैः सुधाकरसुते जीवे निजाचारतः

शुके रत्नयधूगजादिपशुभिर्भन्दे कृष्टस्या श्रियम् ॥ ७१ ॥

Shloka 71. If the lord of the 11th bhava be the Sun or the Moon, the person born will acquire affluence by serving a king or one like him; if it be Mars, wealth will be got through the instrumentality of royal ministers, an elder or a younger brother or by agriculture; if it be Mercury, the means of acquiring wealth will be knowledge, relations or sons; if it be Jupiter, it is through the observance of his religious duties that the person concerned will attain to prosperity; if Venus own the 11th bhava, the riches of the person concerned will come through women, precious stones, elephants and other valuable quadrupeds; and lastly, if Saturn be the owner of the 11th bhava, the person born will have to acquire his wealth by pursuing an ignoble occupation.

NOTES.

Some books read पञ्चमशके for द्वादशशके in the 6th quarter of the 11th bhava.

रामस्यानपती विलम्बमवनात् केन्द्रधिकोणस्थिते

छामे पापममन्विते तु घनयान् तुङ्गादिराश्वशके ।

तत्तत्कारकवर्गवर्गे मलयशायोगाजुस्तारं वदेत्

वचस्वेष्टदृष्टापहारसमये चित्तं वदेत्तद्विशि ॥ ७२ ॥

Shloka 72. If the lord of the 11th bhava be in a Kendra or Trikona from the Lagna, or if there be a malefic planet in the 11th bhava or if the lord of the latter occupy a Rasi or amsa which is its exaltation, its own or a friend's, the person born will be wealthy. The prediction in regard to wealth should be made in accordance with the strength of the planet associated with the bhava or its lord, and it will come from the class of persons whose karaka the associated planet may represent, and during its dasa and apahara and from the quarter belonging thereto.

Cf. स्तोत्रविन्नावणि

लाभेऽथे केन्द्रगते त्रिकोणे वा समन्विते ।

लाभे वा पापसंशुक्ते धनलाभमुत्तिरेयेत् ॥

॥ अथ व्ययभावफलम् ॥

लग्नादन्त्यतदीशमानुत्तमयैर्दराटनं दुर्गतिं

हास्यं शयनादिसौख्यविमर्षं विचक्ष्य चिन्तयेत् ।

रिःफस्ते चरखेचरे चरगृहे दुःस्वाननाथेऽथवा

नानादेशयनाटनो हि शनिना युक्तेऽथवाऽऽलोकिते ७३

Sloka 73. It is through the 12th bhava, its lord and Saturn that an astrologer should divine a person's wandering far, misfortune or evil doom, liberality, the comforts of bed, etc.; dignity and waste of wealth. When the planet in the 12th bhava owns as well, as occupies a moveable sign, or is the lord of a Dustthana or is in conjunction with or aspected by Saturn, the person born will indeed have to roam over many lands and forest regions.

NOTES.

This sloka as also slokas 74—79 and 82 & 83 are in ज्ञातकरण.

What can be ascertained from the 12th bhava is stated in the same work thus

व्ययमभनाह्वयमखिलं पतनं मरकोऽह्वयकल्पम् ।

वामादिचरणयुगलं शयनस्थानं विनिर्दिशेत्पदां ॥

Also ज्ञातकरण

हानिर्दानं व्ययस्यापि दण्डो निर्वन्ध एव च ।

सर्वमेतद्व्ययस्याने चिन्तनीयं प्रयत्नतः ॥

रिःफस्थानगते शुभे शुभयुगे सौम्यग्रहालोकिते

तन्नाथे विचलेऽरिनीचगृहे विचक्ष्ययाभावमाह ।

रिःफस्ये विषले बलेन सहिते रिःफाधिपे वित्तदा
मिथ्यभ्योमचरान्विते तु सकलं मिथ्यव्ययं देहिनाम् ॥ ७४ ॥

Sloka 74. When the planet in the 12th bhava is benefic and is associated with as well as aspected by a benefic planet, and when the lord of that bhava is weak and occupies its inimical or depression sign, the person born will not have to spend his wealth. When the planet occupying the 12th bhava is weak, but its lord is in great strength, the person concerned will dissipate his wealth. When planets of a mixed character are associated with the lord of the 12th bhava, the persons concerned will have expense of a mixed nature.

इष्टव्ययं भवति शोभनवर्गयाते दुष्टव्ययं विषलखेटदृष्टेक्षिते वा ।
यत्कारकयुचरवर्गजनादनर्थं जातः समेति बलहीनदशापहारे ॥ ७५ ॥

Sloka 75. If the lord of the 12th bhava occupy benefic Vargas, all outlay of money will be on approved legitimate objects. The outlay will be questionable and bad when the lord of the 12th bhava is in conjunction with or aspected by a weak planet. The person concerned is liable to suffer evil from that class of persons, whose karaka the weak planet in question represents, during its dasa and apahara.

क्रममे बलवति व्ययगेऽरिनाश-
स्यानाधिपे कृपिषनस्थितिनाशकः स्यात् ।
रिःफे, चतुर्दशस्थे, गुरुदशस्थे,
खेटेन सर्वपशुभृत्यविनाशमेति ॥ ७६ ॥

Sloka 76. When a malefic planet owning the 6th or the 8th bhava occupies the 12th bhava in strength,

the person born will lose his status in regard to agriculture and monetary transactions. When the 12th bhava being a quadruped or a biped sign (*vide* Adhyaya 1, sloka 16) is occupied by a planet of a quadruped or biped character (*vide* Adhyaya 2, sloka 12), the person concerned will suffer the total loss of all servants and cattle.

विप्रादित्तेचरयुते सति विप्रमुख्यैः

स्त्रीयुगतिस्तु तरुणीलक्षणेन युक्ते ।

रिपे नरग्रहयुते रिपुणा मुह्यन्ते

जातः मुहुज्जनवशाद्धननाशमेति ॥ ७७ ॥

Sloka 77. A person will have his wealth consumed by people of the Brahmana and other castes according as the planets in the 12th bhava represent these. If female planets be in that bhava, it is through females that his wealth will go out; if male planets be in the bhava, loss of wealth will be brought about by an enemy. If the bhava in question be owned by a friendly planet, the person concerned will have to lay his money out on account of his friends.

त्यागी शुभग्रहयुते कृपिकञ्च धर्मी

पापेऽवसानमृहणे विवादशीलः ।

नेत्रामयः पवनकृन्तपलोटनः स्वा-

दुश्चस्वमिष्टमवने तु परोपकारी ॥ ७८ ॥

Sloka 78. If the 12th bhava be occupied by a benefic planet, the person born will be liberal, virtuous and engaged in agriculture. If a malefic planet be in that bhava, the person concerned will be captious, suffering from eye-disease, flatulent, restless and roving. If

शुके वा रविनन्दने हिमकरे रुन्ध्रत्रिकोणस्थिते
तद्वेदे शिथिलीमवेज्जपतनं जातश्च केत्वन्विते ।

निद्रास्त्रीकृकलासगौलिपतनं पापान्विते मार्गवे

भौमे फच्छपदर्शनं बुधशुते जातः श्वदष्टो भवेत् ॥ ८२ ॥

Sloka 82. When Venus, Saturn or the Moon occupies a Trikona position in respect to the 8th bhava and when the house representing the bhava occupied has Ketu in it, the person born will easily become liable to the misfortune called नरपतन (Narapatana, i. e., a sleeping man falling on him which is regarded as a dire portent). If Venus in the position above referred to be associated with a malefic planet, the portent may be the fall of a sleeping woman or a chameleon lizard on the person concerned. If Mars be so associated, the portent may take the form of the presence of a tortoise in the house. If Mercury combine with Mars in the position indicated, the person born may be bit by a dog and suffer from the rabies.

NOTES.

The above meaning is but tentative. V. S.

मन्दादिध्वजमंशुते तु निधनस्थानाधिपेनान्विते

रिःके दुर्गतिमेति पशुपतिना दृष्टेऽथवा मानवः ।

जातो याति परं पदं सुमुखी लभे शृगौ कामगे

कन्यास्ये रजनीकरे यदि घनूर्लभे च मेपाशके ॥ ८३ ॥

Sloka 83. If the 12th bhava, with Saturn and Rahu or Ketu in it, is occupied by the lord of the 8th bhava or aspected by the lord of the 6th, the person born goes to hell. If Jupiter be in the Lagna, identical with Dhanus and with the Mesha Navamsa rising,

Venus occupy the 7th, and the Moon the sign Kanya, the person born under this yoga reaches the seat of the highest happiness at last.

दुःस्वे दुष्टगृहाधिपे बलश्रुते तद्भावपुष्टिं वदेद्
 आयुःस्थानपतो तु यत्र विमले तद्भावनाशं तथा ।
 लभेद्यः शुभखेटवीथितप्रतो यद्भावपातो बली
 तद्भावस्य शुभं करोति विपुलं नीचारिगस्त्वन्यथा ॥ ८४ ॥

इति श्रीनवग्रहकृपया वैद्यनाथविरचिते जातकपारिजाते

पञ्चदशोऽध्यायः ॥

Sloka 84. If a planet owning a malefic house occupy a दुःस्थान (Dustthana) in strength, the bhava represented by the malefic house is said to be advanced. But if the lord of the 8th bhava be weak in any sign, the bhava represented by that sign is said to be impaired. If the lord of the Lagna occupied or aspected by a benefic planet occupy any bhava in strength, that bhava receives much benefit therefrom. The case is different when the lord of the Lagna is in depression, or in an inimical house.

Thus ends etc.

जातकपारिजाते षोडशोऽध्यायः

॥ स्त्रीजातकाध्यायः ॥

Adhyaya XVI.

FEMALE HOROSCOPE.

श्रीषलारोग्यसन्तानविद्याकीर्तिविवर्द्धनम् ।

तिथिमग्नहसंपुक्कं जातकं ग्रमहे वयम् ॥ १ ॥

Stoka 1. We are now going to treat of the female horoscope with its characteristic lutation, Rasis and planets, because it is a means of promoting prosperity, power, health, offspring, knowledge and fame.

अर्थाजने सहायः पुरुषाणामापदर्शये पोतः ।

यात्राकाले गन्त्री जातकमपहाय नास्त्यपरः ॥ २ ॥

Stoka 2. There is nothing in the world like a horoscope to help men in the acquisition of wealth, to save them like a boat in a sea of troubles and to serve them as a guide in their journeys.

NOTES

The object of this stoka in this Adhyaya is only to show that it is the श्रीजातक (Sthri Jataka) that (is alluded to by the word जातक in the stoka and which) helps or guides the husband in the sea of troubles.

श्रीमज्जातकपत्रिका परहितम्योमाधिवासस्कृतेः

पञ्चाङ्गचरार्थवर्गसहितस्यानादिपद्भीर्यजेः ।

आपुर्गोचरयोगभाषजफलैः सार्द्धं दशाचक्रैः

दीर्घाष्टःसुतभर्तृसौख्यनिष्ठलभीकीर्तिदा लिख्यते ॥ ३ ॥

Sloka 3. The female horoscope is to be written in a fine neat sheet of paper with correct planetary tables servicable for reference and exhibiting the almanac (of the day of birth in question). It is to show also the Ashtakavargas (Adhyaya 10) of planets, their positional and other six-fold strength (षड्बल-*Shadbala*), the length of life of the person concerned, the गौचरफल (Gocharaphala) i.e. the effects of the progress of planets in their orbits, the योगफल (Yogaphala, Adhyaya 7) and the भावफल (Bhavaphala, Adhyayas 11-15). The horoscope should give at the same time the Dasa Tables mentioning the number of children destined to live to a great age, the happiness of the husband, the great prosperity and fame which the whole family is to enjoy.

स्त्रीणां जन्मफलं सृष्टोऽप्युदितं यत्तत्पती योजयेत्
तासां देहशुभाशुभं हिमकरालमात्रं धीर्याधिकात् ।

भर्तृणामशुणं शुणं मदग्रहात् जिह्वाय तेषां मृतिः

सौम्यासौम्यपलाशलेन सकलं सञ्चिन्त्य सर्वं वदेत् ॥ ४ ॥

Sloka 4. Whatever effect may accrue from the horoscopes of females that is applicable only to men, should be ascribed to the husband. The good and evil affecting their person should be calculated from the Moon and the Lagna whichever of them is stronger. It is from the 7th place from the Lagna or the Moon that all that is worthy or unworthy in the husbands should be ascertained, and the death of the husbands is foretold through the 8th bhava (from the Lagna or the Moon). All this should be well weighed by the strength or weakness of the planets, benefic and malefic, before an announcement is made.

cf. कलदीपिका

A. NOTES.

यद्यत्पुंमने शमं तदखिलं स्त्रीणां मिये वा क्वेत्
 माङ्गल्ये निबनात् पुतांश्च नवमाङ्गमात्तनोभास्ताम् ।
 भर्तारं सुभगत्वमस्तभवनात्सङ्गं सतीत्वं सुखात्
 सन्तलेषु शुभप्रदास्त्वशुभदाः कुरास्तदीशं विना ॥

Whatever effect may accrue from the horoscope of a female that is applicable only to men should be ascribed to the husband. Her prosperity and happiness has to be deduced from the 8th house (from the Lagna or the Moon whichever is strong). Children should be declared through the 9th house and matters relating to her appearance, beauty, etc. should be determined from the Lagna. It is from the 7th place that her welfare and the (nature of the) husband should be ascertained while her association and chastity should be predicted from an examination of the 4th house. Benefics in these houses produce good results, while malefics in the above houses are productive of evil unless they happen to own the houses in which case the effect will be good.

स्त्रीणां जन्मनि लग्नाशीतकरयोर्मध्ये बलीयस्त्वतः
 संपद्रूपनानि तत्त्वमतः पुत्रायष्टिदिं वदेत् ।
 सौमङ्गल्यमनिष्टमष्टमशुभाङ्गर्तुभिर्य सप्तमात्
 केचिर्गर्तुशुभाशुभं शुभशुदादिच्छन्ति होराविदः ॥ ५ ॥

Sloka 6. Of the Lagna and the Moon, find which is the stronger. It is with reference to this that the luck, beauty and strength of women should be announced. Children and wealth in abundance should be declared through the 9th bhava therefrom. Wedded happiness or otherwise should be gathered from the 8th bhava; husband's fortune from the 7th. Some astrologers opine that the well-being or the reverse of the husband can be determined from the 9th bhava.

वैधव्यं निधनेन लग्नमवनात्तेजोयशःसंपदः

पुत्रं पञ्चमभावतः पतिमुखं कामेन केचिद्भिदुः ।

प्रयज्यामपि योषितामतिमुखं धर्मोपयातग्रहैः

श्रेष्ठं मायजयोगजन्यमस्त्रिलं नारीनराणां समम् ॥ ६ ॥

Sloka 6. Some hold that widowhood is found out through the 8th bhava ; beauty, fame and fortune through the Lagna ; the son through the 5th ; wedded happiness with the husband through the 7th, asceticism as well as the exceeding tranquillity of women through the planets occupying the 9th bhava. All else whether due to the bhavas or yogas are the same in regard to both men and women.

युग्मे लग्ननिशाकरौ यदि धरत्रीरूपशीलान्विता

सौम्यालोकितसंयुतौ गुणवती साध्वी च संयुता ।

ओजर्क्षे पुरुषाकृतिश्च चपला पुंचेष्टिता पापिनी

पापव्योमचरेण वीक्षितयुतौ जात्रा दुराचारिणी ॥ ७ ॥

Sloka 7. If the Lagna and the Moon be in an even sign, the female born will have the form and characteristics of the best of her sex. If they be aspected by or associated with a benefic planet, she will possess excellent qualities, of steadfast virtue and prosperous. If the sign occupied by them be an odd one, she would be masculine in form, fickle-minded, masculine in her bearing and sinful ; and if they be aspected by or associated with malefic planets, she will be profligate.

NOTES-

सौम्यालोकित

लङ्गहिमवती द्वौ युग्मौ सौम्यलौ

सुतनयपतिपुत्रा संपदुत्कृष्टशीला ।

अशुभसहितहस्तौ चोन्नमौ पुंसमावा

कुटिलमतिरवद्या भर्तुश्चा दारिद्रा ॥

If both the ascendant and the Moon are in even signs and be aspected by benefic planets, the woman born will bear good sons, possess an excellent husband and be well-ornamented. She will be very prosperous and possess excellent qualities. If the Lagna and the Moon are in odd signs and be aspected by or associated with malefic planets, she will be masculine in her bearing, insincere, ungovernable and cruel beyond measure to her husband; and she will be poor.

लमेन्दु पिपमर्षगौ शुभशुतौ सौम्यप्रहालोकितौ

नारी मिथगुणाकृतिस्मितिगतिप्रज्ञावती जायते ।

शुभागारगतौ तु पापसहितौ पापेक्षितौ वा तथा

तद्वाशेषशुतेष्वकप्रहृष्टलादादुः समस्तं विदः ॥ ८ ॥

Sloka 8. If, in an odd sign, both the Lagna and the Moon be associated with or aspected by a benefic planet, the qualities, the aspect, the position, the gait and the intelligence of the female born will be of a mixed kind; but if, in an even sign, both the Lagna and the Moon be associated with or aspected by a malefic planet, the character of the female born, say the wise astrologers, will be shaped wholly by the influence of the planet associated with or aspecting the lord of the even sign under reference.

ओजे विलम्बे पुरुषैर्षलिर्गुणैर्षलांस्वित्त्वन्दुषासुरेज्यैः ।

सामान्यशक्तौ सति धर्मपुत्रे जाताधिताऽस्या बहवो धराः स्युः ॥

Sloka 9. When the Lagna is in an odd sign; when the masculine planets predominate in strength; when the Moon, Mercury and Venus are strong and when Saturn has ordinary strength, the female born will be a dependant and her husbands will be many.

शुभे विलम्बे कुजसौम्यजीवशुक्रैर्नलिष्टैः खलु जातकन्या ।
विख्यातनाम्नी सकलार्थवत्त्वबुद्धिप्रसिद्धा भवतीह साध्वी ॥

Sloka 10. When the Lagna is in an even sign, and when Mars, Mercury, Jupiter and Venus have the greatest strength; the female born will be virtuous and become widely celebrated for her conspicuous ability to understand the intrinsic qualities of all things.

सौरे मध्यपले बलेन रहितैः शीवांशुशुक्रैर्नृजैः
शेषैर्वीर्यसमन्वितैः पुरुषिणी पद्योजराशुद्रमा ।
जीवारास्फुजिदैन्दवेषु बलिषु प्राग्लभराशी समे
विख्याताखिलशास्त्रप्रवृत्तिशुशला स्त्री भद्रवादिन्यपि ॥ ११ ॥

Sloka 11. When Saturn has but medium strength; when the Moon, Venus and Mercury are weak; and when the remaining planets are possessed of real strength, the female that is born in an odd Lagna will associate with many men. When Jupiter, Mars, Mercury and Venus are strong, and when the rising sign is an even one, the woman born will become celebrated for her knowledge of every science developing ultimately into an expounder of the scriptures.

NOTE.

This sloka is from Brihat Jataka.

॥ त्रिंशंशफलम् ॥

लभे भीमगृहं गते शशिनि वा धीर्माधिके भूसुत-
त्रिंशंशप्रभववाच्यता यदि दुराचारप्रयुक्ता भवेत् ।
प्रेम्या भानुसुतांशके गुणवती साध्वी च जीवांशके
सौम्यांशे यतिनी सितांशजवधू जारमताचारिणी ॥ १२ ॥

Sloka 12. When the Lagna or the Moon, whichever of them is stronger, is in a Rasi belonging to Mars, the female born in a Trimsamsa of Mars will be ill-behaved; she will be a menial or slave if born in a Trimsamsa of Saturn; worthy and virtuous in that of Jupiter; depraved if born in that of Mercury; addicted to a paramour if the Trimsamsa of birth be that of Venus.

७१. पल्लवपिता

चन्द्रे भौमरूढे कुनादिकभित्तिशांशकेषु क्रमात्
 दुष्टा दास्यसती सुतीलविमवा मायाविनी दूषणी ।
 शुक्रक्षे बहुदूषणान्वपतिगा पूर्या सुधीर्विश्रुता
 हर्षे छद्यवती नष्टसक्तमा साध्वी गुणाभ्योत्सुका ॥
 सन्ध्याया भर्तृपातिन्यतिमदितगुणा शिल्पिनी साधुवृत्ता
 चान्द्रे जैवे गुणाढ्या विरतिरतिगुणा ज्ञातशिल्पानिसाध्वी ।
 मान्दे दास्यन्यसक्ताभित्तिरसती मित्रगार्थार्थिभे स्वाह
 दुर्भाया हीनवृत्ता धरणिपतिवधूः कुविचेष्टान्यसक्ता ॥

लभे भार्गवराशिगे कलहकृद् दुष्टा कुजसांशके
 साध्वी पुत्रवती पुरन्दरगुरोरक्षे पुनर्भूः धनेः ।
 सौम्यसांशसमुद्भवाऽसिलकलासङ्गीतवाद्यप्रिया
 शुक्रांशे सुषवद्वमा च सुमगा लोकप्रिया जायते ॥ १३ ॥

Sloka 13. In a Lagna owned by Venus, a female born in a Trimsamsa of Mars will be vicious and quarrelsome; she will be chaste and a mother of many children if born in a Trimsamsa of Jupiter; remarried if in that of Saturn; she will be fond of all the arts, music—vocal and instrumental—if born in a Trimsamsa of Mercury; if the Trimsamsa of her birth be owned

by Venus, she will be fond of wise men, a favorite of her husband, and liked by people.

विंशतिशेज्यनिजस्य बोधनशुद्धे लभे तु पुत्रान्विता

मन्दरंशे विधवाश्रया मृतमुता कृत्वाकृतिस्या सती ।

जैवे भर्तृपरा बुधस्य तरुणी विख्याततेजसिनी

दौके चारुतरांबरामरणगोविचमसिद्धा भवेत् ॥ १४ ॥

Sloka 14. When the Lagna is a sign owned by Mercury, the female born in a Trimsamsa of Mars will have sons; if born in a Trimsamsa of Saturn, she will be a widow, have her children still born, or of the form of a eunuch; if in a Trimsamsa of Jupiter, she would be chaste and devoted to her husband; if in that of Mercury, she would be virile, famous and handsome; if the Trimsamsa of birth be that of Venus, she will be conspicuous for her elegant attire, ornaments, cattle and wealth.

लभे चन्द्रशुद्धं गते बल्यती क्षीणीसुतस्यांशके

जाता जारयिनोदश्रीलरसिका पापेक्षिते शीतगौ ।

विश्वस्ता रविजस्य निर्जरगुरोरल्पाश्रुत्पात्मजा

वीधे शिल्पकलावती शृणुसुतविंशतिशके कामुका ॥ १५ ॥

Sloka 15. When the Lagna is a sign owned by the Moon, and the Trimsamsa of birth is owned by Mars, the female born will be endowed with physical strength; and if the Moon be aspected by malefic planets, she will take delight in ministering to the amusements of her paramours; if the Trimsamsa be that of Saturn, she will become a widow; if the same belong to Jupiter, she will be short lived and will have few children; if of Mercury, she will be skilled in the arts;

if the Trimsamsa of birth be that of Venus, she will be lustful.

भासुक्षेत्रगते वनौ यशस्विनी वा भूतन्दनसांशके

नारी पुंस्कृतिस्त्रिता च कुलटा मन्दांशके दुःखिता ।

जीवांशे नृपवह्निभा गुणवती सौम्यस्य पुंचेष्टिता

दुष्टा चासुरवन्दितस्य कृपतिस्त्रेहान्विता रोगिणी ॥ १६ ॥

Sloka 16. When the Lagna or the Moon happens to be in a sign owned by the Sun, and the Trimsamsa of birth that of Mars, the female born will have a masculine disposition. If the Trimsamsa belong to Saturn, she will be unchaste and unhappy; if to Jupiter, she will be the beloved of a royal husband and endowed with good qualities; if the same belong to Mercury, she would be masculine in her ways and vicious; and lastly if born in a Trimsamsa of Venus, she will be attached to an unworthy husband and will suffer from diseases.

वागीशस्य गृहीदये वसुमतीपुत्रस्य भागोद्भवा

विख्याता परिवारिणी रयिसुतसांशे दरिद्रा भवेत् ।

जीवांशे धनवह्निभूषणवती सौम्यस्य संपूजिता

साध्वी दानवमन्त्रिणः सुतवती सद्रसभूषान्विता ॥ १७ ॥

Sloka 17. When the rising sign is owned by Jupiter, the female born in the Trimsamsa of Mars will be renowned and have a following; she will be indigent if born in the Trimsamsa of Saturn, if the Trimsamsa of birth be Jupiter's, she will have an abundance of wealth, clothing and ornaments, if she be born in that of Mercury, she will be virtuous and highly respected, if in that of Venus, she will possess children, good clothing and ornaments.

लभे मन्दगृहे बलिन्यवनिजत्रिंशशके शोकिनी

मन्दाशे सति दुर्भया निजकुटाचारात्तुरक्ता गुरोः ।

सर्वज्ञा कुलटा बुधाशजनिता शुक्रस्य वन्ध्या सती

लभेन्दुस्फुटयोगतस्तु सकलं त्रिंशशजं वा वदेत् ॥ १८ ॥

Sloka 18. When the rising sign belongs to Saturn and is strong, the female born in a Trimsamsa of Mars will be distressed; if her birth be in a Trimsamsa of Saturn, she will be disliked by her husband; if in that of Jupiter, she will strictly adhere to the customs or usage of her family; if in Mercury's, she will know all things but unchaste; if in a Trimsamsa of Venus, she will be barren and profligate; the effects due to Trimsamsa should be announced after correctly weighing the influence of the Lagna and the Moon.

आग्नेयैर्दिघवास्तराशिसहितैर्मित्रैः पुनर्भूमवेत्

करे हीनबलेऽस्तगे स्वपतिना सौम्येक्षिते प्रोक्षिता ।

अन्योन्याशक्तयोः सितापनिजयोरन्यप्रसक्ताङ्गना

घ्ने वा यदि द्वीतरश्मिसहितौ मर्तुस्तदातुङ्गया ॥ १९ ॥

Sloka 19. When malefic planets occupy the 7th bhava, the female born will become a widow; if the planets in the 7th bhava be of a mixed sort, she will remarry; if there be in the 7th bhava a weak malefic planet aspected by a benefic one, the female born will be put away by her husband, if Venus and Mars occupy each other's Navamsa, the woman will be addicted to other men; if these two planets be associated with the Moon in the 7th bhava, she will associate with other men at the instance of her own husband.

NOTES.

This sloka is taken from Bṛhat Jātala.

Cf. Slokas 30 and 31, *infra*. Also *cf.* जातकभरण
अन्योन्यांशावस्थितौ भौमशुक्लौ स्थातां कान्तासङ्गतान्येन नूनम् ।
चन्द्रेपेतौ शुक्लकौ सरस्यावदैवास्यात्सामिनश्चायनन्ति ॥

For the first *pada*, *cf.* कन्दरीयिका।

आगनेयैर्मदनस्थितैश्च विषया मिश्रैः पुनर्भवेत् ॥

स्वैरिणी या पतिं त्यक्त्वा सवर्णं कामतः अयेत् ।

अद्यतं च मजाद्वारं पुनर्भूः संस्कृता पुनः ॥ २० ॥

Sloka 20. A female is styled wanton when she forsakes her husband and resorts to another of her caste from lust. A woman is said to be remarried when, her organ of generation being unbroken, she is taken (anew) as a wife another time with the proper matrimonial rites.

सौरारक्षे लगने सेन्दुशुके मात्रा साख्यं पुंभली पापदृष्टे ।
कौजेस्तांशे सौरिणा व्याधियोनिश्चारुथोणी बह्वभा सद्गदांशे ॥२१॥

Sloka 21. When a sign of Saturn or Mars is the Lagna and the Moon or Venus (according as the birth is by night or day) aspected by a malefic planet occupies it, the female born in the *Yoga* will lead an unchaste life with the mother; when the setting *Navamsha* belongs to Mars and is aspected by Saturn, she will have a diseased womb. If the *Navamsha* under reference belongs to a benefic planet, she will have handsome hips and be much liked by her husband

NOTES.

This sloka = from *Brihat Jataka*.

Cf. जातकभरण

लग्ने सिनेन्दु कुजमन्दमस्यौ कुरसितौ सान्धरता जनन्या ।

रुने कुजे साख्यमुनेन दृष्टे विनष्टयोनिश्च शुभाशुभांशे ॥

शुभाशिर

मन्दारमे तनुगते ससितोडुनाय मात्रा सहैव कुलटा खलवेष्टहटे ।

कौर्जेशके मदमते शनिवीक्षिते च स्योनिरुत्तमदृष्टा सुपमा शुभांशे ॥

Also एतत्तत्त्व

सौराग्रहे तद्वच्चरिणि सशुके विलगने जाता ।

मात्रा साकं कुलटा क्रूरग्रहवीक्षिते भवति ॥

घूने तु कुजन्वांशे शशिना हटे सरोमयोनिः स्त्री ।

सद्वहमागे चारुशोणी पतिवच्छमा भवति ॥

Mother is indicated by Venus in day-births and by the Moon in night-births (Chapter III—15 *supra*). Lagna must be one of Aries, Scorpio, Capricorn and Aquarius; Venus or the Moon as the case may be should occupy the Lagna and be aspected by a malefic planet. The female owning this nativity becomes immoral along with the mother. If a Navamsha of Mars be setting and be aspected by Saturn, she suffers from diseased organs. If the Descendant be in a शुभग्रहान्वान (Sobhagrahānvāna) or be occupied by benefics, or the ruler is aspected by benefics or in शुभान (Suhāna), she is loved by her husband.

The first *paṭ* (Paṭa) of the śloka has been interpreted by Bhāṭṭa totipala thus: "When a sign of Saturn or Mars is the Lagna and the Moon and Venus aspected (*both of them*) by a malefic planet occupy it." This is not acceptable.

पलदीनेस्तमे पापे सौम्यग्रहनिरीक्षिते ।

पत्या विमृश्यते नारी नीचारित्ये च वैरिणी ॥ २२ ॥

Sloka 22. When a weak malefic planet occupies the 7th and is aspected by a benefic one, the female concerned will be put away by her husband (*Cf.* śloka 30 *infra*), if the malefic planet in the 7th bhava be depressed or in an inimical house, she will be at variance with her husband.

Cf. १०००००००

मन्त्रकुशयोर्भूते लगेन्दु भृगुरपि च शुभस्यविहिता ॥

उत्सृष्टा मदनस्थिते दिनकरे शत्रुग्रहालोकिते
 विश्वस्तावनिजे वधूरमणयोरन्योन्यवैरं तु वा ।
 सौम्यासौम्ययुते कलत्रमवने जाता पुनर्भूः शनौ
 कामस्ये रिपुवीक्षिते स्वविधवा जाता जरां गच्छति ॥ २३ ॥

Sloka 23. If the Sun occupying the 7th bhava be aspected by inimical planets, the female born will be cast away; if Mars occupy a similar position, she will become a widow or her husband and herself will become mutually embittered; when good and bad planets occupy the 7th bhava, the female concerned will remarry; when Saturn in the 7th bhava is aspected by an inimical planet, she will attain to a good old age and yet have her husband alive.

(Cf. इहज्जानक)

उत्सृष्टा रविणा क्लृप्तेन विधवा बाल्येऽपराशित्पिते
 कन्यैवाशुभवीक्षितेऽकृतानये यूने मरां गच्छति ॥

Also धानवामरण

मत्तमे दिनपतौ पतिमुक्ता क्षोणिजे च विधवा खलु बाल्ये ।
 पापलेनारिलोकनयाते मन्द्ये न युवतिर्गमतीत्यात् ॥

पापक्षे मदनस्थिते शनियुते वैधर्म्यमेत्यङ्गना
 जारासक्तविलासिनी सितकुजावन्योन्यराशयंशकौ ।

चन्द्रे कामगृहं गते तु पतिना सार्द्धे दुराचारिणी

मन्दारर्षदिलग्रगौ शशिसिती बन्ध्या सुतस्ये खले ॥ २४ ॥

Sloka 24. When a malefic sign representing the 7th bhava is occupied by Saturn the female will become afflicted with widowhood. If Venus and Mars occupy each other's Rasi or Amsa, she will be a coquette and addicted to a paramour. (Cf. sloka 19, supra.) If the Moon be in the 7th bhava, she will lead a depraved life

along with her husband. If the Moon and Venus occupy the 1st bhava identical with a sign owned by Saturn or Mars and if a malefic planet be in the 5th bhava, the female concerned will be barren.

NOTES

६. सर्वजातक quoted in दोरारन.

अन्योन्यांशे सितारौ चेज्जारासक्त मवेद्रधुः ।

तथैव तस्मै चन्द्रे दुखरी पतिमा सह ॥

मन्दारक्षे विलग्नस्यौ शशिशुकौ यदा तदा ।

पत्न्या भवति सा नारी पञ्चमे पापकृत्युते ॥

कलत्रराश्यांशगते महर्षि मन्देक्षिते दुर्भगमेति कन्या ।

शुक्रांशगे सौम्यदशा समेते कलत्रराशी पतिवह्णभा स्यात् २५

Sloka 25. When Mars occupies a Navamsa belonging to the Rasi of the 7th bhava and is aspected by Saturn, the female born will have the bad luck to be disliked by the husband. But when Mars is occupying a Navamsa of Venus in the Rasi representing the 7th bhava and is aspected by a benefic planet, she will be the favorite of her husband.

बीमागारविलग्नौ शशिशुकौ नारी पतिदेषिणी

चन्द्रशी परवत्त्वाच्चतुरा भीमिन्दुजौ भोगिनी ।

चन्द्रशामुरवन्दिता यदि सुखद्रव्यान्विता लग्ना

वागीशो यदि लग्नः सुतनया प्रजाविभूषान्विता ॥ २६ ॥

Sloka 26. If the Moon and Venus be in a sign of Mars identical with the Lagna, the female born will have an aversion to her husband; if the Moon and Mercury be in the position described above, she will be skilled in the discussion of the highest truths; if Mars and Mercury be in the Lagna adverted to, she will be

voluptuous ; If the Moon, Mercury and Venus combine in the Lagna under reference, she will possess every comfort ; if Jupiter be in the Lagna aforesaid, she will bear good sons, be intelligent and have ornaments.

तुङ्गस्था गगनाटनाः शुभकरा रन्ध्रे सपापे वधू-

वैधव्यं समुपैति पापभवने पापग्रहालोकिते ।

रन्ध्रेष्ठांशपतौ खले च विधवा निःसंशयं मामिनी

सौम्ये रन्ध्रगतैः स्मेति तरुणी प्रागेव मृत्युं पतेः ॥ २७ ॥

Stoka 27. If the benefic planets be in their exaltation, but the 8th bhava containing a malefic planet be represented by a malefic sign and aspected by a malefic planet at the same time, the female born in the yoga will be afflicted with widowhood, when the lord of the Navamsa occupied by the owner of the 8th bhava is also malefic, the woman concerned will without doubt become a widow ; if several benefic planets be in the 8th bhava, the female will die prior to her husband in the prime of her life.

भाग्यस्थाः शुभस्वधराः अरगते पापेऽष्टमस्थेऽधवा

मर्त्यश्रीवद्गुणसौख्यविभवैः सार्द्धं चिरं जीवति ।

मूर्ध्निर्धुगृहोपगैर्बहुसुतप्राप्ता भवत्यङ्गना

जापे वा कटकोदये पतिसुतप्राप्त्या दक्षिद्वान्विता ॥ २८ ॥

Stoka 28. When benefic planets occupy the 9th bhava and there is a malefic planet in the 7th or the 8th, the female born will live long with her husband, affluence, a numerous progeny and the accessories of comfort and happiness, if malefic planets be in the 8th bhava, the woman concerned will have many children, if Dhanus or Kataka be the Lagna in the latter case, she

will become poor and distressed by bearing many children to her husband.

NOTES.

cf. चन्द्रामरणहोता (by यवनाचार्यः).

पापयत्नानि स्थिते सौम्ये सपापेऽस्तेऽप्येऽपि वा ।

भर्तुः पुत्रमुल्लैः सार्द्धं दीर्घकालं च जीवति ॥

पुत्रपुनर्जन्मकीर्तने भर्तुः पुत्राविदुःखदा ।

3rd पाद (Pad). According to Mantreswara the effect of malefic occupying the 4th house is to make the female unchaste.

cf. कलहविद्या.

सुखे पापैरुक्ते भवति कुम्भ्या ॥

शोसिहालिषद्दये सुतमते चन्द्रेऽल्पपुत्रान्विता

पापैरष्टशुभोदयाष्टमगतेर्दारिद्र्यशोकाकुला ।

सौम्यासौम्ययुतैश्च मिथफलिनी सौम्यैः शुभधीयुता

पुत्रेशेऽरिगते तनौ रिपुपती क्षत्रेण मृत्युर्भवेत् ॥ २९ ॥

Sloka 29. When *Vrishabha*, *Simha*, *Vrischika* or *Kanya* is the *Lagna* and the Moon is in the 5th bhava, the female born will have few sons (*Cf.* sloka 48 *infra*); if malefic planets occupy the 9th place from the 8th bhava or the 8th from the *Lagna*, she will be afflicted with poverty and sorrow; when the above places are occupied by benefic as well as malefic planets, she will have good and evil for her lot; if those places be occupied exclusively by benefic planets, she will be blessed with prosperity and good fortune. When the lord of the 5th bhava is in the 6th and the lord of the latter is in the *Lagna*, her death will be caused by a sharp weapon.

NOTES.

cf. गणेशचर quoted in दशमस्क.

सिंहालिष्वपकन्यासु चन्द्रे तिष्ठति पञ्चमे ।
 अल्पापत्यं विगानीयात्पुरुषेषु तथा वदेत् ॥
 लग्नानाष्टमभागस्थैः पार्ष्णैः सफलान्विता ।
 सौम्यग्रहैरसंमिथैः सर्वथा क्लेशमाप्नुयात् ॥
 क्रूरग्रहे सुखगतं बहुमतत्रमादिशेत् ।

For first part (Pada), *vide* sloka 43 *infra*.

क्रूरग्रहैरस्तगतैः समस्तैर्विलङ्घराशेर्विषया भवेत् सा ।

मिथैः पुनर्भूरिह जातकन्या पश्यन्ति सा हीनचरैरसङ्गिः ॥३०॥

Sloka 30. If all the malefic planets be in the 7th bhava from the Lagna, the female born will become a widow, if the planets in the 7th bhava be mixed, the female concerned will remarry; if malefic planets occupying the 7th bhava be weak, she would be repudiated by her husband.

NOTES.

Vide sloka 19 *supra*.

स्त्रीजन्मलग्नान्मदगे शशाङ्के शुक्रारयुक्ते यदि जातकन्या ।

सा पत्युन्वापरमाभिनी स्वास्तीरारमांशोपगते तथैव ॥ ३१ ॥

Sloka 31. When the Moon occupies the 7th bhava from the Lagna in conjunction with Venus and Mars, the female born will associate with another man at the instance of her husband. The same effect follows when the Moon occupies in the 7th bhava a Navamsa owned by Saturn or Mars. (*Vide* sloka 19, *supra*)

सौरारमांशोपगतग्रहेषु शुक्रेन्दुयुक्तेष्वशुमेधितेषु ।

जाताः कुलाचारयुपैर्विहीनाः पात्रा न सक्तं प्यक्तिरतिणी. शास्त्र ३२

Sloka 32. When planets in the Rasis or Anusas of Saturn and Mars are aspected by malefics and are

associated with Venus (if the birth be in the day time) or the Moon (if the birth be in the night), the female born will abandon the traditional virtue of her caste, taking to harlotry in company with her mother.

NOTES.

This sloka should be read along with III—15 *supra*. According to the latter, Venus and the Moon respectively play the role of mother during the day and night.

Cf. also sloka 21, *supra*.

क्षितितनयनयांश्चे लभतः सप्तमस्ये

दिनकरबुधद्वये व्याधियोनिः प्रजाता ।

शुभकरनवभागे सप्तमस्थानसंख्ये

शुभगमुत्तवती सा चान्यथा दुर्मगा स्यात् ॥ ३३ ॥

Sloka 33. When a Navamsa of Mars occupying the 7th place from the Lagna is aspected by the Sun and Mercury, the female born will have a diseased womb (*Cf.* sloka 21, *supra*), but when the Navamsa under reference belongs to a benefic planet, the female concerned will be much liked by her husband and blessed with children, else she will become an object of aversion to her husband.

कामासक्तमनास्त्रिणी च विधवा पापद्वये सप्तमे

पश्चात्स्वामिवर्ध करोति कुलटा पापत्रये चास्तमे ।

राजामात्यवराङ्गना यदि शुभे कामं गते कन्यका

मारस्ये तु शुभत्रये मुणवती रात्री भवेद्भूषतेः ॥ ३४ ॥

Sloka 34. If the malefic planets occupying the 7th bhava be two, the female born will be lustfully inclined and become a widow, if they be three, she will be unchaste and ultimately do away with her husband; when a benefic planet is in the 7th bhava,

the female concerned will become the favourite wife of a king's minister; when there are three such planets in that bhava, she will become the queen of a ruler of the earth.

अन्योन्यांशगतौ सितार्कतनयावन्योन्यदृष्टौ तु वा
कुंभे चाष्टमभागजातयन्त्रिता कामाप्रिवर्त्ता भवेत् ।

वैधव्यं सप्तपैवि चन्द्रभयनात् करे मदस्थानगे

चन्द्रादस्तगृहोपगः शुभकरो राज्यास्पदं यच्छति ॥ ३५ ॥

Sloka 35. When Venus and Saturn occupy each other's Navamsa or aspect mutually, the female born in the 8th rising Navamsa of Kumbha will be afflicted with too much lust; she will become a widow when a malefic planet occupies the 7th place from the Moon; if the planet in the 7th bhava from the Moon be auspicious, the yoga will secure to her sovereign authority (a royal domain).

NOTES.

It will be seen that the 8th Navamsa of Kumbha is Vrishabha Navamsa and is owned by Venus.

cf. मारवती

शुक्रासितौ यदि परस्परभागतेस्तथौ शौकेऽथ दृष्टिपयगाशुदये पदांशे ।

स्त्रीणामतीव मदनाभिमतः प्रवृद्धः स्त्रीभिः समं न पुरुषाकृतिभिर्भवन्ते ॥

Also जातकामरण

अन्योन्यभागेक्षणगौ सितार्कौ यद्वा सितार्कं तदुभे पदांशे ।

चन्द्रपरांशान्तिं कुल्ले नितान्तं नारी नराकारकशङ्कनाभिः ॥

Also इदमालम्ब

दृष्टांस्त्वावसितसितौ परस्परार्थे शौके वा यदि च्छराशिसंभर्षः ।

स्त्रीभिः स्त्रीमदनविषान्ते प्रदीप्तं संस्तान्ति नयति नराकृतिस्त्रिणाभिः ॥

स्त्रीजन्मलभे शशिशुक्रयुक्ते कोषान्विता सा सुखमागिनी स्यात् ।

सर्वत्र चन्द्रे सति तत्र जाता सुसान्विता वीतरतिः प्रिया स्यात् ॥

प्रग्रन्थामाप्नोति तदा नवमे ग्रहसंभवे भवे ॥

नस्मिभिर्बुधगुरुशुक्रैः शशाङ्कसहितैर्विद्वग्ने शशिमे ।

स्त्री ब्रह्मवादिनी स्वादनेकशास्त्रेषु कुशला च ॥

Also see next sloka.

पापेऽस्ते नवमगतग्रहस्य तुल्यां प्रग्रन्थां शुचतिरूपैत्यसंशयेन ।

उद्वाहे धरणविधौ प्रदानकाले चिन्तायामपि सकलं विधेयमेतत् ॥

Sloka 41. When a malefic planet is in the 7th bhava, the woman concerned will without doubt devote herself to the asceticism answering to the planet in the 9th bhava. The yogas mentioned hitherto become applicable in connection with the time of marriage, the time of selecting a girl, the time of her gift and the time when a query is made regarding her.

NOTES.

This as well as sloka 43 have been taken from Drihnt Jataka.

Any planet—whether benefic or malefic—will not bring about widowhood but will make the woman born more devoted to her husband. She will sacrifice herself for him according to the philosophical temperament denoted by the planet in the 9th house as described in Adh: XV. Sl. 15 *supra*.

An important principle is enunciated here. There must be a planet in the 9th—positive Trikona of the zodiac—to give good results at the time of marriage, betrothal, etc., or at the time of talk regarding marriage.

शुभादर

अस्ते पापं धर्मयानप्रदोक्तां प्रग्रन्थां स्त्री याति निःसंशयेन ।

दानोद्वाहे प्रभक्त्येव चैव चिन्त्यं तर्हि क्षीरिर्द्वेष्टाश्च पुत्रया ॥

Also see next

तद्वे नामित्रमते नवमे ॥दि स्तेनते भवति नूनम् ।

प्रग्रन्थामाप्नोति तदा नवमे ग्रहसंभवेन ॥

जन्मकाले विवाहे च चिन्तायां यरणे तथा ।

चिन्त्यं स्त्रीणां ॥ यत्प्रोक्तं घटते तत्पतिष्वपि ॥

जन्मन्युद्वाहकाले च चिन्तायां यरणे तथा ।

स्त्रीणां चिन्ता युधेनोक्तं घटते तत्पतिष्वपि ॥ ४२ ॥

Sloka 42. The foregoing inquiry in regard to females is applicable, as is said by a wise sage, to the time of their birth, the time of their marriage, the time of query and the time of going in quest of them and may lead also to the revelation of the character of their husbands.

कुरेऽष्टमे विधयता निधनेश्वरोऽंशे

यस्य स्थितो ययसि तस्य समे प्रदिष्टा ।

तत्सर्वार्थमेषु मरणं स्वयमेव तस्याः

कन्यालिगोहरिषु चान्ययुतत्वमिन्द्री ॥ ४३ ॥

Sloka 43. When the 8th bhava is occupied by a malefic planet, the woman concerned becomes a widow and the widowhood will occur at the age (period after marriage) signified by the ruler of the Navama occupied by the lord of the 8th house; when benefic planets occupy the 2nd house at the same time, the woman herself will die before her husband and she will have few children when the Moon is in Virgo, Scorpio, Taurus or Leo.

NOTES

The period given for each planet in the Navamargakayurdhyn (vide V-2 *supra*) system is the period meant here when widowhood occurs.

If born with any one of the signs Virgo, Taurus, Leo and Scorpio as the Lagna and a malefic planet in the 8th bhava and a benefic planet in the 2nd bhava, she dies without undergoing widowhood and without issue.

Sloka 36. When the rising sign at the birth of a female is occupied by the Moon and Venus, she will be short-tempered and live in ease and comfort. In every case where the Lagna is occupied by the Moon, the female born generally lives in ease with no craving for carnal enjoyment and is amiable.

NOTES.

of, नीलान्धका quoted in रोताख.

कोषान्धिता सौख्यपरा सिद्धेन्द्री छत्रान्विते कामनसंयुता च ।

युधे कल्पाद्या सुखभावयुक्ता गुणैर्युता सुमगुरु तदैव ॥

छत्रेन्दुमे रूपगुणाभिरामा कलावती जीवयुधोदये तु ।

लभसिता जीवयुधासुरेज्या जाताङ्गना सर्वगुणमसिद्धा ॥ ३७ ॥

Sloka 37. If a sign owned by Venus or the Moon be the Lagna at the birth of a female, she will be amiable for virtues and good looks. If the Lagna belong to Jupiter or Mercury, she will be skilled in fine arts. If Jupiter, Mercury and Venus occupy the Lagna, the female born will be renowned for the possession of every feminine excellence.

वाचस्पती नयमपञ्चमकेन्द्रसंस्थे

उज्जादिके भवति श्रीलसगान्धिका च ।

माध्वी सुपुत्रजननी सुखिनी गुणाढ्या

नृत्त कुलद्वयशुस्करिणी भवेत्ता ॥ ३८ ॥

Sloka 38. When Jupiter occupies the 5th, the 9th or a Kendra bhava or is in exaltation at the birth of a female, she will be well-behaved, chaste, bearing good sons, happy and possessed of excellences; she will verily bring credit to her own and her husband's families.

यदि शुभकरदृष्टा शिल्पिनी शुद्धचित्ता
 सततमिह सलज्जा चारुवृत्तिः शुभया ।
 बहुधनसुखयुक्ता वल्लभे वल्लभत्वं
 यजति शुभशक्तानां भाजनत्वं च होरा ॥ ३९ ॥

Sloka 39. If the Lagna at the time of birth of a female be aspected by benefic planets, she will be skilled in the arts, pure-minded, modest at all times, handsome, bearing worthy sons and have much wealth and enjoyment; she will be highly in favor with her husband and become the recipient of a thousand blessings.

चन्द्रे कर्कटकोदये च पलिभिः शुक्रशुक्रवेन्दुभिः
 नानाशास्त्रफलारसपचतुरा विरुपास्ततेजस्विनी ।
 कामक्षैरथवा विलग्नमवनादर्मस्थितेः स्वपरीः
 प्रमज्ज्यामपयाति जन्मसमये पाणिग्रहे चिन्तयेत् ॥ ४० ॥

Sloka 40. When the Moon occupies Katika identical with the rising sign and when Venus, Mercury, Jupiter and the Moon are strong, the female born will be profoundly learned in the several sciences and arts, and renowned for her spiritual influence. When a malefic planet is in the 7th bhava, the female concerned will devote herself to asceticism corresponding to the planets if any in the 9th bhava. The yogas enumerated hitherto are to be considered in connection with the time of birth and the time of gift of a girl in marriage.

NOTES.

The reading कामक्षैरथवा is hopelessly corrupt. It ought to be कामक्षैरथवा कामक्षैरथवा

Cf. सारांशम् quoted in the Introduction

श्रीरामायणम् नमो यदि रोषां यन्ति नृणाम् ।

शुभाकर

कन्यासिंहालिगोषु स्थितवति शशिनि स्वल्पपुत्रा प्रदिष्टा ॥
 क्रूरे गृह्युगते भवेद्विधवता यस्यांशके गृह्युषः
 पाके तस्य शुभेषु चार्थभवेन तस्याः स्वयं पद्यता ॥

Also सारगर्भा

पापेऽष्टमे तु विधवा निधनानिपतिर्नशांशके यस्य ।
 तस्य दशायां मरणं वाच्यं तस्याः शुभेर्द्वितीयस्थैः ॥
 कन्यालिगोपभस्तिहे शिशिरमयुखेऽवपुत्रा स्यात् ।
 पुत्रभवेन क्षुमयुते निरीक्षिते वा तयैव स्यात् ॥

Also वातकाभरण

वैषम्यं स्यात्पापलेटेऽष्टमस्थे रम्भस्वामी संत्यनो यस्य चरि ।
 गृह्युः पाके तस्य वाच्योऽत्रनायाः सौम्यैरग्न्याग्नयैः स्वात्मस्य हि ॥
 कन्यालिगोसिंहगते शशाङ्गे पदेऽवहासी खलु सारल्पपुत्रा ।
 पुत्रालये चेच्छुभलेचरेन्द्रेर्दृष्टं भुतं वा बहुता च येषाम् ॥

Also पालीपिका

क्रूरेष्वायुपि मर्तृहन्त्यपि धने सन्तत्यं स्त्रीमृतिः ॥
 सुतस्येऽलिश्रीगोहरिषु हिमगी चाल्पतनया ॥

The following additional information from कर्णविका will be found to be useful.

ज्येष्ठभ्रातरमम्भिनं च पितरं मर्तुः कनिष्ठं क्रमात्
 ज्येष्ठाद्यामुरशुर्पनाश्च वनिता धन्तीति तद्गता विदुः ।
 विनाष्टं मुमगश्चादूशनमिषद्मूलाप्रितिव्योदया
 कन्या वा विनाऽपरा मृगयता त्यक्ता प्रियेणाभवा ॥

Astrologers declare that the (1) eldest brother, (2) mother, (3) father, and (4) youngest brother respectively of a person will die (soon after the marriage) if his wife be born under the stars (1) Jyeshtha (2) Ashlesha (3) Moola and (4) Visakha. Females born under the asterisms Chitra, Ardra, Ashlesha, Jyeshtha, Satabhishak, Moola, Krutika and Pushya will be barren, will become widows

mothers of children that are dead, cast away by their husbands or will be without wealth.

चन्द्रास्तोदयमाग्न्याः सहशुभैः सुत्यानगा भान्तराः

पूज्याचन्धुषु पुण्यकर्मकुशला सौन्दर्यभागवान्विता ।

भर्तुः प्रीतिकरी सुपुत्रसहिता कल्याणशीला सती

तावद्भाति सुमद्वली न मुतनुर्वाचन्धुभाक्षेऽष्टमे ॥

If the lords of (1) the Lagna, (2) the 9th house and (3) the sign occupied by the Moon be associated with benefics and are posited in good houses and be of brilliant rays (be not be eclipsed), the woman concerned will be held in high esteem by her relations. She will do many good deeds, will be very handsome and be prosperous. She will please her husband, bear good sons and be virtuous in her disposition, the period of this happy life with her husband depending on the strength derived by the 8th house from benefics (either by association or aspect).

रन्ध्रे मिथश्चले शुभाशुभखगैरालोकिते वा युते

दम्पत्योः समकालमृत्युमखिलज्योतिर्विदः संविदुः ।

एकस्थौ मदलमपौ च यदि वा लग्नस्थिते कामपे

कामस्ये तनुपे शुभग्रहयुते मृत्युस्तयोस्तुन्यतः ॥ ४४ ॥

Sloka 44. When the 8th bhava has strength of a mixed character owing to its being occupied or aspected by auspicious as well as inauspicious planets, the pair will die at one and the same time, say the astrologers unanimously. When the lords of the 7th bhava and the Lagna are together in one bhava or when the lord of the 7th bhava is in the Lagna and the lord of the latter occupies the 7th bhava in conjunction with an auspicious planet, the husband and the wife will die simultaneously.

तत्स्यमिषु स्यमेव सा स्त्री विपद्यते तत्परिपाककाले ।

रन्ध्रस्थतन्मायतदंशपानां दद्यापहारे मृतिमाह्वयार्थाः ॥ ४५ ॥

Sloka 45. When auspicious planets occupy the 2nd bhava, say the revered seniors, the female concerned will have her death at the time of the ripening of their Dasas and during the Antardasa and Apahara of the planet occupying the 5th bhava, its lord or the lord of the Navamsa wherein is the lord of the 8th bhava (whichever of them may have predominant strength).

सहजभवननाथे पुंगवे पुंगवर्षे

पुरुषत्वचरयुक्ते पुंग्वहालोकिते वा ।

नयनभवनकेन्द्रे कोणगे वा बलिष्ठे

महृधनसुखयन्तं सोदरं याति जातं ॥ ४६ ॥

Sloka 46. When the lord of the 3rd bhava happens to be a male planet of predominant strength occupying a male sign identical with the 2nd, a Kendra or a Kona bhava and is aspected by or in conjunction with a male planet, the girl born will have a brother destined to enjoy much wealth and happiness.

महोदरस्यानपलाभनार्या विलघतः पञ्चगराशिपाती ।

नृपालतेजोगुणरूपयन्तं महोदरं जातवधूः समेति ॥ ४७ ॥

Sloka 47. The girl at whose birth the lords of the 3rd and the 11th bhavas from the Lagna occupy the 5th bhava will have a brother endowed with the spirit, the virtues and the majestic mien of a ruler of men.

॥ अथ पतिलक्षणम् ॥

यस्या मन्मथमन्दिरे गतपले शून्ये स्वहालोकिने

मौम्यध्यामनिवासमृष्टिरदिने मर्ता नरः सौ भवेत् ।

स्त्रीयः स्वात्पतिरस्तमे अशिशुने शाकर्मज्जे दुर्मगा

पन्थ्या वा तरुणी चरे मद्युदं नित्यं प्रयासान्वितः ॥ ४८ ॥

Sloka 48. When the 7th bhava is without strength, unoccupied and aspected not by a benefic but by a malefic planet, the female born will have a contemptible wretch for her husband; when Mercury is in the 7th bhava, the husband will be impotent; if Saturn be associated with Mercury in the same bhava, the woman will be barren or loathed by her husband; when a moveable sign represents the 7th bhava, he will always be away from home.

NOTES.

* Perhaps the reading must be भर्ता भवेत् कानरः (कानर = कान्तर).

Cf. गरीजालर quoted in *श्रीराम*.

शुद्धेऽसौ दुर्बले चरयाः पापमहनिरीक्षिते ।

सौम्यमहदशा हीनिं भर्ता काप्रहृष्टो भवेत् ॥

सुधमन्दयुतेऽस्ते न पतिः शीघ्रतमो भवेत् ।

वन्ध्या वा दुर्भगा वाऽपि सा न नित्यं प्रवासिनी ॥

सप्तमे नरराशौ च तन्नीशे चरभांशके ।

भर्ता प्रवासशीलः स्यात् स्थिरमे स्वगृहे नसेत् ॥

११२७ जाव हाशरणा

शून्ये मन्मथमन्दिरे शुभमगिर्नालौकिने निर्दिष्टे

बालायाः किल नायको मुनिर्वरः कापूर्य-द्वकीर्तिनः ।

जामिन्नं शुभमन्द्योयदि गृहे पण्डो भवेत्तिथिने

राशौ तत्र परे विदेगनिरतो ह्ययं न विश्वम्भिति. ॥

Also [ହେଉଅଛି](#).

शुभ्यै काष्ठश्लोऽबलेऽसुखयानं तौम्यप्रहर्षिभित्

श्रीशोऽस्तं शुभमन्द्योश्चमृते नित्यं प्रसमान्धित ॥

स्वांशे मास्यति कामगे गृह्णति क्रीडापिनोदी पतिः

चन्द्रे भौमव्याप्यैति भूमिजनयो जातो बध्नतत्परा ।

विद्वान् चन्द्रसते जितेन्द्रियवरो जीवि मर्दम्पानरो

शुके फान्तवपुः सुस्ती च रवित्रे वृद्धोऽनिमृत्सो भवेत् ४९

Sloka 49. When the Sun occupies its own Navamsa in the 7th bhava, the female born will have a husband gentle and diverting by his excessive playfulness. When the Moon occupies such a position, she will be happy ; when Mars is in the same position, the husband will be devoted to his wife though playing the gallant towards other women ; if the planet occupying its own Navamsa in the 7th bhava be Mercury, the husband will be learned ; if Jupiter be in that bhava, the female concerned will get a spouse who will have all his senses under control, if it be Venus, the husband will be handsome and voluptuous ; lastly, if it be Saturn, he will be an old dolt.

NOTES.

of. गणनात्मक quoted in दशरत्न.

अस्तेऽर्के स्वांशके स्वर्क्षे भर्ता रतिपरो मृदुः ।
 चन्द्रेऽस्ते स्वांशके स्वर्क्षे मृदुस्सख्यशः पतिः ॥
 मौमेऽस्ते स्वांशके क्षेत्रे श्रीढालो निर्धनः पतिः ।
 सौम्येऽस्ते स्वांशके क्षेत्रे भर्ता विद्वान्भवेत् सुखी ॥
 जीवेऽस्ते स्वांशके स्वर्क्षे गुणवान् विमितेन्द्रियः ।
 शुकेऽस्ते स्वांशके क्षेत्रे कन्यातौभाग्यवान् सुखी ॥
 मन्देऽस्ते स्वांशके क्षेत्रे वृद्धो भूलो भवेत् पतिः ।
 एवं सप्तमराशिष्वपि हेतूणां वदेत् फलम् ॥

स्वान्मार्दवाङ्गो गुणवान् प्रगल्भो जामित्रराश्रयंशकजा तु वाऽस्याः ।
 सौरेऽस्तगे स्वांशगृहोपपाते वृद्धोऽतिमूर्खः पतिरेव तस्याः ॥ ५० ॥

Sloka 50. When a female is born in a Navamsa belonging to the Rasi of the 7th bhava, her husband will be softbodied, possessed of excellent qualities, and full of assurance. When Saturn in the 7th bhava occupies his own Amasa or Rasi, the female concerned will be wedded to an old and exceedingly dull husband.

दुःखा धर्मगृहशदेवसचिवौ भर्ता गतायुर्मेव
 दीर्घायुर्धनवान् त्रिकोणगृहगौ केन्द्रस्थितौ वा यदि ।
 विद्वान् बोधनवाद्देशसहितौ सारार्कजौ कर्षकः
 स्वर्मानुषजसंयुतौ यदि खलः सारीधरश्चोरात् ॥ ५१ ॥

Sloka 51. A female will have a decrepit husband when the lord of the 9th bhava and Jupiter happen to occupy = दुःखान् (Dustthana) at her birth; he will be long-lived and wealthy if the two planets occupy a Tri-kona or a Kendra bhava. If they be associated with the lord of the 4th bhava or Mercury, the husband will be a person of learning; if they be associated with Mars or Saturn, he will be an agriculturist; if with Rahu or Ketu, a villain; if with the lord of the 6th bhava, he will become a robber-chieftein.

गौराङ्गः पतिरस्तमे दिनकरे कामी सरोपेक्षणः
 चन्द्रे रूपगुणान्वितः कुशतनुर्भोगी रुपातौ भवेत् ।
 नम्रः कररमोलसः पटुवचः मरुत्कान्तिः कुजे
 विद्याविद्युगुणप्रपञ्चरसिकः मौढ्ये मदस्थानगे ॥ ५२ ॥

Sloka 52. The husband will be fair-limbed, lustful and have fiery eyes when the Sun occupies the 7th bhava in a female's horoscope; if the Moon be in that bhava, the husband of the female concerned will be handsome, worthy, spare, voluptuous and troubled with ailments; if Mars be in the 7th bhava, she will have for her spouse, a man humble in appearance, delighting in cruelty, indolent, with a ready tongue and of a ruddy hue; if Mercury occupy the bhava in question, the husband will be a man of taste, amply endowed with learning, wealth and excellent qualities.

दीर्घायुर्नृपतुल्यवित्तविभवः कामी च बाल्ये गुरौ

क्रान्तो नित्यविनोदकेलिचतुरः काण्ये कविः क्षमापतिः ।

मन्दे दृढकलेवरोऽस्थिरतनुः पापी पतिः कामगे

राहौ वा क्षिप्रानि स्थिते मलिनघनीर्नाचोऽथवा तत्समः ५३

Sloka 53. If the planet occupying the 7th bhava be Jupiter, the husband of the female concerned will be a person blessed with long life, with wealth and power equal to a king's, and lustful in his youth; if Venus, he will be lovely, ever playful and diverting and gifted with the highest poetical faculty; if Saturn, he will be old, infirm and wicked; and lastly if Rahu or Ketu be in the 7th bhava, the husband of the female concerned will be a low, evil-minded wretch or some such person.

दिग्देशस्थितिष्वर्मकर्मजमुणाः पुंजातके योपिता

ये नारीजनजातके निजवती संयोजितास्तत्त्वतः ।

यनांशोपगतग्रहेषु बलवत्स्वेदाद्यमुष्याः सुताः

केन्द्रे कामपतिः करोति विपुलं कल्याणकालोत्सवम् ॥५४॥

इति श्रीनवग्रहकृपया देवनाभविरचिते जातकपारिजाते

स्त्रीजातकाध्यायः षोडशः ॥

Sloka 54. In this chapter on Female Horoscopy, we have given accurately with reference to husbands the same information which we gave while treating of men's horoscope regarding wives such as the regions from which they may come, their status, the protection of their virtue and the qualities which will be their acts. The number of children will correspond to the number of Navamsas attained by the powerful among the planets occupying the 7th bhava or its Amsa. The lord of that bhava when occupying a Kendra will produce much jubilation on marriage and other festal occasions.

Thus ends &c.

जातकपौरिजाते सप्तदशोऽध्यायः

॥ कालचक्रदशाध्यायः ॥

Adhyaya XVII.

KALACHAKRADASA

The (कालचक्र) kalachakra system of ayurdasya referred to already in Adhyaya 5, sloka 33, is based on the Moon's position in a nakshatra or quarter of an asterism. For the purposes of this ayurdasya, the 37 stars from Aswini to Revati are classified into nine groups of three each, the five odd groups or triads being styled सव्य (Savya) or दक्षिण (Dakshina) and the four even ones as अपसव्य (Apasavya) वाम (Vama) or उत्तर (Uttara). The peculiarity of a सव्य (Savya) triad is that its 12 padas (पाद) are assigned to the 12 Rasis from Meshā onwards. In an अपसव्य (Apasavya) triad, the 12 padas belong to the 12 Rasis reckoned in a reverse order from दक्षिण to पशुन.

The 12 Nakshatra padas (नक्षत्रपाद) whether of a सव्य (Savya) or of an अपसव्य (Apasavya) triad can be brought under the four triangular signs according to the Rasis to which they are severally assigned. In accordance with this classification, four kinds of परमायुः (Paramayus) or maximum life will be shown to result (Fide sloka 12).

Each कालचक्रनक्षत्रपादसूत्र (kalachakra nakshatrapadasyus) in its entire length comprises nine mahadashas (महादश) presided over by nine Rasis and their lords. The order in which the several Nakshatra padas get each its nine mahadashas is indicated in the mnemonic formulas for the सव्य (Savya) and अपसव्य (Apasavya) chakras respectively. These formulas are expressed by conventional letters पदपद्वि (patapadvi) referred to already in page 696. Two additional letters म and न used in the formulas denote the numbers 11 and 12 respectively.

It appears to be an accepted canon in the kalachakra system that the maximum length of the life of any person whether born in the beginning, middle or end of a नक्षत्रपद (nakshatra pada) should not exceed the length of the nine mahadasas (for that pada) reckoned from that at birth.

For a knowledge of the terms देह (Deha), जीव (Jeeva), मण्डूकगति (Mandukagati), मर्कटगति (Markatagati), सिंहवलोकन (Simhavalokana), the reader should refer to slokas 89—92. In connection with the terms मण्डूकगति (Mandukagati) and मर्कटगति (Markatagati), it will be interesting to note that in a सव्यचक्र (Savya chakra), the two movements take place from Kanya to Kataka and Simba to Mithuna respectively, while in an अपसव्यचक्र (Apasavya chakra) they are invariably from Kataka to Kanya and Mithuna to Simba and these occur only in the cycles which run from Vrischika to Dhanu and vice versa.

A reason for this will appear when we remember that it is only by such an arrangement the order of planets in both the cycles can be made identical.

प्रणम्य परमात्मानं शिवं परमकारणम् ।

त्रैचारिकक्रमम्यस्य चतुःषष्टिकलात्मकम् ॥ १ ॥

पद्मच्छ देवदेवेशमीश्वरं सर्वमङ्गलम् ।

कालचक्रगतिं सर्वो विस्तराद्देव मे प्रभो ॥ २ ॥

Slokas 1-2. Bowing to Siva, the supreme soul, the prime cause of all things, standing in the centre of the planetary systems and comprehending in his omniscience the 64 branches of knowledge, the all-benign goddess Parvati asked that supreme Ruler of all Gods as follows : "Tell me, oh lord, in detail the entire course of the wheel of time कालचक्र (Kalachakra)."

ईश्वर उवाच ।

अहमादित्यरूपोऽसि चन्द्रं त्वं संप्रचक्षते ।

संयोगेन वियोगेन जगत्स्थावरजङ्गमम् ॥ ३ ॥

कालचक्रदशा-सव्य-

		दशा- विषयः				
1. अश्विनी; 7. पुनर्वसु; 13. रश्मि; 19. स्वाति; 25. पूर्वाषाढा.	प्रथमपाराः	कुम्भः	श्री- मेघकुम्भ- 1	र- हृषभशुक्र- 7	2 गा- मिथुनशुभ- 16	3 श्री- कर्कतान्द्र- 21
	द्वितीयपाराः	मघाः	म- मकरशनि- 4	10 म- कुम्भशनि- 10	11 म- मीनशुभ- 4	12 रा- गृध्रकुम्भ- 7
	तृतीयपाराः	ज्येष्ठः	र- हृषभशुक्र- 16	2 श्री- मेघकुम्भ- 7	8 म- मीनशुभ- 4	12 पु- कुम्भशनि- 11
	चतुर्थपाराः	मन्मथः	म- कर्कतान्द्र- 21	4 श्री- मिथुनशुभ- 5	5 रा- मकरशनि- 10	6 म- गृध्रकुम्भ- 7
2. अश्विनी; 8. पुनर्वसु; 14. स्वाति; 20. पूर्वाषाढा; 26. अश्लेषा.	प्रथमपाराः	कुम्भः	र- गृध्रकुम्भ- 7	8 म- मिथुनशुभ- 16	7 रा- कर्कतान्द्र- 21	8 म- कर्कतान्द्र- 21
	द्वितीयपाराः	मघाः	श्री- कुम्भशनि- 4	11 म- मकरशनि- 4	10 श्री- मीनशुभ- 4	9 म- गृध्रकुम्भ- 7
	तृतीयपाराः	ज्येष्ठः	म- गृध्रकुम्भ- 16	7 रा- गृध्रकुम्भ- 7	8 म- मीनशुभ- 4	9 म- मकरशनि- 10
	चतुर्थपाराः	मन्मथः	म- कर्कतान्द्र- 21	4 श्री- मिथुनशुभ- 5	5 रा- मकरशनि- 10	6 म- गृध्रकुम्भ- 7
3. अश्विनी; 9. अश्लेषा; 15. अश्विनी; 21. अश्लेषा; 27. रेवती.	प्रथमपाराः	कुम्भः	श्री- मेघकुम्भ- 1	र- हृषभशुक्र- 7	2 गा- मिथुनशुभ- 16	3 श्री- कर्कतान्द्र- 21
	द्वितीयपाराः	मघाः	म- मकरशनि- 4	10 म- कुम्भशनि- 10	11 म- मीनशुभ- 4	12 रा- गृध्रकुम्भ- 7
	तृतीयपाराः	ज्येष्ठः	र- हृषभशुक्र- 16	2 श्री- मेघकुम्भ- 7	8 म- मीनशुभ- 4	12 पु- कुम्भशनि- 11
	चतुर्थपाराः	मन्मथः	म- कर्कतान्द्र- 21	4 श्री- मिथुनशुभ- 5	5 रा- मकरशनि- 10	6 म- गृध्रकुम्भ- 7

चक्रवाक्यानि

						परमा- तुल्य- मा years	नीमा विषः	अंशः
मा- सिंहदर- 1	5 मा- सिंहदर- 5	5 मा- सिंहदर- 9	7 मा- सिंहदर- 16	8 मा- सिंहदर- 7	9 मा- सिंहदर- 10	= 100	तु	मेघ
सी- सिंहदर- 16	7 मा- सिंहदर- 16	6 मा- सिंहदर- 9	4 मा- सिंहदर- 21	5 मा- सिंहदर- 5	3 मा- सिंहदर- 9	= 85	तुषः	दृष्य
नि- सिंहदर- 10	4 मा- सिंहदर- 10	9 मा- सिंहदर- 10	1 मा- सिंहदर- 7	2 मा- सिंहदर- 16	3 मा- सिंहदर- 9	= 83	तुषः	सिधु
र- सिंहदर- 8	5 मा- सिंहदर- 7	9 मा- सिंहदर- 10	10 मा- सिंहदर- 4	11 मा- सिंहदर- 4	12 मा- सिंहदर- 10	= 65	तुषः	वदक
सी- सिंहदर- 5	5 मा- सिंहदर- 9	3 मा- सिंहदर- 16	2 मा- सिंहदर- 7	1 मा- सिंहदर- 10	1 मा- सिंहदर- 10	= 100	तुषः	सिध
र- सिंहदर- 15	2 मा- सिंहदर- 15	3 मा- सिंहदर- 9	4 मा- सिंहदर- 21	5 मा- सिंहदर- 5	6 मा- सिंहदर- 9	= 65	तुषः	वदक
र- सिंहदर- 11	4 मा- सिंहदर- 10	12 मा- सिंहदर- 10	8 मा- सिंहदर- 7	7 मा- सिंहदर- 16	6 मा- सिंहदर- 9	= 43	तुषः	गुला
सी- सिंहदर- 7	1 मा- सिंहदर- 7	12 मा- सिंहदर- 10	11 मा- सिंहदर- 4	10 मा- सिंहदर- 4	9 मा- सिंहदर- 10	= 36	तुषः	दृषि
मा- सिंहदर- 5	5 मा- सिंहदर- 5	6 मा- सिंहदर- 9	7 मा- सिंहदर- 16	8 मा- सिंहदर- 7	9 मा- सिंहदर- 10	= 100	तुषः	पदुम
सी- सिंहदर- 16	7 मा- सिंहदर- 16	6 मा- सिंहदर- 9	4 मा- सिंहदर- 21	5 मा- सिंहदर- 5	3 मा- सिंहदर- 9	= 85	तुषः	दृष्य
नि- सिंहदर- 10	4 मा- सिंहदर- 10	9 मा- सिंहदर- 10	1 मा- सिंहदर- 7	2 मा- सिंहदर- 16	3 मा- सिंहदर- 9	= 83	तुषः	सिधु
र- सिंहदर- 8	5 मा- सिंहदर- 7	9 मा- सिंहदर- 10	10 मा- सिंहदर- 4	11 मा- सिंहदर- 4	12 मा- सिंहदर- 10	= 65	तुषः	वदक

कालचक्रदशा-अपसव्य-

		रेखा- मिवः										
4. रोहिणी; 10. मृगशिरा; 16. मिथुन; 22. कर्कट;	प्रथमपारः	शुक्रः	ध- धनुर्गुरु- 9	न- मकररजि- 10	रि- कुम्भरजि- 4	मि- मीनगुरु- 11	न- मीनगुरु- 12	मि- मीनगुरु- 10	न- मीनगुरु- 12	मि- मीनगुरु- 10	न- मीनगुरु- 12	मि- मीनगुरु- 10
	द्वितीयपारः	शुक्रः	सा- कर्कटगुरु- 6	सा- कर्कटगुरु- 9	रि- कुम्भरजि- 16	मि- मीनगुरु- 7	न- मीनगुरु- 10	मि- मीनगुरु- 10	न- मीनगुरु- 12	मि- मीनगुरु- 10	न- मीनगुरु- 12	मि- मीनगुरु- 10
	तृतीयपारः	शुक्रः	ध- धनुर्गुरु- 6	मी- मीनगुरु- 9	मि- मीनगुरु- 5	न- मीनगुरु- 4	मि- मीनगुरु- 3	न- मीनगुरु- 10	मि- मीनगुरु- 12	मि- मीनगुरु- 10	न- मीनगुरु- 12	मि- मीनगुरु- 10
	चतुर्थपारः	शुक्रः	न- मीनगुरु- 13	मी- मीनगुरु- 10	रि- कुम्भरजि- 7	मि- मीनगुरु- 16	न- मीनगुरु- 3	मि- मीनगुरु- 10	न- मीनगुरु- 12	मि- मीनगुरु- 10	न- मीनगुरु- 12	मि- मीनगुरु- 10
5. कुम्भरजि; 11. पुष्यगुरु; 17. मृगशिरा; 23. मीन;	प्रथमपारः	शुक्रः	न- मीनगुरु- 12	मी- मीनगुरु- 10	रि- कुम्भरजि- 11	मि- मीनगुरु- 10	न- मीनगुरु- 12	मि- मीनगुरु- 10	न- मीनगुरु- 12	मि- मीनगुरु- 10	न- मीनगुरु- 12	मि- मीनगुरु- 10
	द्वितीयपारः	शुक्रः	मि- मीनगुरु- 3	मी- मीनगुरु- 9	रि- कुम्भरजि- 16	मि- मीनगुरु- 7	न- मीनगुरु- 10	मि- मीनगुरु- 10	न- मीनगुरु- 12	मि- मीनगुरु- 10	न- मीनगुरु- 12	मि- मीनगुरु- 10
	तृतीयपारः	शुक्रः	मी- मीनगुरु- 3	मी- मीनगुरु- 9	रि- कुम्भरजि- 5	मि- मीनगुरु- 4	न- मीनगुरु- 6	मि- मीनगुरु- 9	न- मीनगुरु- 12	मि- मीनगुरु- 10	न- मीनगुरु- 12	मि- मीनगुरु- 10
	चतुर्थपारः	शुक्रः	मि- मीनगुरु- 9	मी- मीनगुरु- 10	रि- कुम्भरजि- 8	मि- मीनगुरु- 7	न- मीनगुरु- 6	मि- मीनगुरु- 9	न- मीनगुरु- 12	मि- मीनगुरु- 10	न- मीनगुरु- 12	मि- मीनगुरु- 10
6. मीन; 12. मृगशिरा; 18. मीन; 24. मृगशिरा	प्रथमपारः	शुक्रः	न- मीनगुरु- 12	मी- मीनगुरु- 10	रि- कुम्भरजि- 11	मि- मीनगुरु- 10	न- मीनगुरु- 12	मि- मीनगुरु- 10	न- मीनगुरु- 12	मि- मीनगुरु- 10	न- मीनगुरु- 12	मि- मीनगुरु- 10
	द्वितीयपारः	शुक्रः	मि- मीनगुरु- 3	मी- मीनगुरु- 9	रि- कुम्भरजि- 16	मि- मीनगुरु- 7	न- मीनगुरु- 10	मि- मीनगुरु- 10	न- मीनगुरु- 12	मि- मीनगुरु- 10	न- मीनगुरु- 12	मि- मीनगुरु- 10
	तृतीयपारः	शुक्रः	मी- मीनगुरु- 3	मी- मीनगुरु- 9	रि- कुम्भरजि- 5	मि- मीनगुरु- 4	न- मीनगुरु- 6	मि- मीनगुरु- 9	न- मीनगुरु- 12	मि- मीनगुरु- 10	न- मीनगुरु- 12	मि- मीनगुरु- 10
	चतुर्थपारः	शुक्रः	मि- मीनगुरु- 9	मी- मीनगुरु- 10	रि- कुम्भरजि- 8	मि- मीनगुरु- 7	न- मीनगुरु- 6	मि- मीनगुरु- 9	न- मीनगुरु- 12	मि- मीनगुरु- 10	न- मीनगुरु- 12	मि- मीनगुरु- 10

चक्रवाक्यानि

						परमा पुरा तः years	वेदा विदः	अष्टाः
२-	१रा-	२व-	३वि-	५व-	४	= ८६	पञ्चः	शुद्धि
विपकुप-	७पुपभशुक-	१६विपुपभशुक-	९विपुपभशुक-	५कटकभशुक-	२१			
४-	११वि-	१०वि-	९वि-	८वि-	७	= ८३	शुद्धः	शुद्धः
कुमारानि-	४विपुपभशुक-	४विपुपभशुक-	१०विपुपभशुक-	७विपुपभशुक-	१६			
६-	२व-	१व-	९व-	१०व-	११	= ८५	शानिः	कन्या
वृषभशुक-	१६विपुपभशुक-	७विपुपभशुक-	१०विपुपभशुक-	४विपुपभशुक-	४			
८-	५वि-	४वि-	६व-	७व-	८	= १००	कुतः	सिंह
मिहिरवि-	५कटकभशुक-	२१विपुपभशुक-	९विपुपभशुक-	१६विपुपभशुक-	७			
९-	८व-	७व-	८व-	५व-	४	= ८६	पञ्चः	कटक
वधिककुत-	७विपुपभशुक-	१६विपुपभशुक-	९विपुपभशुक-	५कटकभशुक-	२१			
१-	१०वि-	११वि-	१२व-	१२व-	२	= ८३	शुद्धः	शुद्धः
मकरशानि-	४विपुपभशुक-	४विपुपभशुक-	१०विपुपभशुक-	७विपुपभशुक-	१६			
१-	७व-	८वि-	१२वि-	११वि-	१०	= ८५	शानिः	कन्या
कुलाशुक-	१६विपुपभशुक-	७विपुपभशुक-	१०विपुपभशुक-	४विपुपभशुक-	४			
१-	५वि-	४वि-	३वि-	२वि-	१	= १००	कुतः	शेष
मिहिरवि-	५कटकभशुक-	२१विपुपभशुक-	९विपुपभशुक-	१६विपुपभशुक-	७			
९-	८व-	७व-	८व-	५व-	४	= ८६	पञ्चः	कटक
पुष्यशुक-	७विपुपभशुक-	१६विपुपभशुक-	९विपुपभशुक-	५कटकभशुक-	२१			
१-	१०वि-	११वि-	१२व-	१२व-	२	= ८३	शुद्धः	शुद्धः
मकरशानि-	४विपुपभशुक-	४विपुपभशुक-	१०विपुपभशुक-	७विपुपभशुक-	१६			
१-	७व-	८वि-	१२वि-	११वि-	१०	= ८५	शानिः	कन्या
कुलाशुक-	१६विपुपभशुक-	७विपुपभशुक-	१०विपुपभशुक-	४विपुपभशुक-	४			
१-	५वि-	४वि-	३वि-	२वि-	१	= १००	कुतः	शेष
मिहिरवि-	५कटकभशुक-	२१विपुपभशुक-	९विपुपभशुक-	१६विपुपभशुक-	७			

Easwara said—

Sloka 3 "I am of the nature of the Sun and thou art declared to be the Moon. The whole universe consisting of mobile and immobile things is brought about by the conjunction and opposition (separation) of the Sun and the Moon.

पञ्चप्राचीरालिलेद्राणसंख्या तिर्यग्निखावर्जितान्तश्चतुष्काः ।

प्रागादीशा द्वादश षोडशपाता षोडशक्रस्त्रामिनस्तूवराद्याः ॥

Sloka 4. Draw five straight lines from west to east and five cross-wise in such a manner that the interior four squares are left vacant (are not represented in the chakra). The resulting twelve squares are the twelve celestial signs Mesha and others, the lords of the east and other points of the compass.

घराजष्टकशशनीसौम्यसितवारजीवार्कजमन्दजीवाः ।

क्रमेण मेपादिषु राशिनायास्तदंशपाथेति यदन्ति सन्तः ॥ ५ ॥

Sloka 5. Wise men say that Mars, Venus, Mercury, the Moon, the Sun, Mercury, Venus, Mars, Jupiter, Saturn, Saturn and Jupiter are respectively the lords of the signs from Mesha onwards and also of their amsas.

भूतैकाविंशद्गिरयो नवदिग्गोदशाब्धयः ।

सूर्यादीनां क्रमादब्दा राशीनां त्रामिनो वशात् ॥ ६ ॥

Sloka 6. 5, 31, 7, 9, 10, 16 and 4 are the years respectively of the 7 planets reckoned from the Sun. The years of the signs correspond to the years of their lords.

जश्वीपुनर्वसुदस्तमूलमोक्षपदादिषु ।

अंशकान् गणयेन्मेपात्प्रादक्षिण्यक्रमं यदेत् ॥ ७ ॥

रोहिणीमघवैशाखवैष्णवादिषु शेषे च ।

अंशकान् वृश्चिकादीनां गणयेदपसन्त्यतः ॥ ८ ॥

Slokas 7-8. In the 5 triads of stars beginning respectively with Aswini, Punarvasu, Hasta, Mula and Purvaphoshtapada, reckon the quarters from Mesha in the प्रदक्षिण (Pradakshina) order. In the four triads commencing with Rohini, Makha, Visakha, and S'ravana, reckon the quarters from Vrischika in the अग्रदक्षिण (Agradakshina) order.

दक्षिणाग्रिकनक्षत्रं द्वादशार्किकराशिषु ।

चक्रं प्रदक्षिणीकृत्य मीनान्तं विन्यसेत्पुनः ॥ ९ ॥

उत्तराग्रपनक्षत्रं वृश्चिकाग्रप्रदक्षिणम् ।

कृत्वा चापान्तकेऽन्यसिन् शतव्ये दक्षिणोत्तरे ॥ १० ॥

Slokas 9-10. The चक्र (chakra) consisting of a दक्षिण (Dakshina) triad of stars should be cast in the प्रदक्षिण (Pradakshina) order from Mesha to Meena among the 12 Rasis to which the Navamsas composing the triad belong. Again, the 12 quarters of the triad called उत्तर (Uttara) (in contrast with दक्षिण (Dakshina) of the previous sloka) are to be assigned to the 12 Rasis in the अग्रदक्षिण (Agradakshina) order from Vrischika to Dhanus. Thus, दक्षिण (Dakshina) and उत्तर (Uttara) have to be apprehended as distinct each from the other.

सव्यापसव्यमार्गेण वाधिन्यादि त्रिकं त्रिकम् ।

देहादि गणयेत्सव्ये वामे जीवादि गण्यते ॥ ११ ॥

Sloka 11. Thus, the triads of stars reckoned from Aswini are to be distinguished as दक्षिण (Dakshina) and उत्तर (Uttara) just as their padas are reckoned in the प्रदक्षिण (Pradakshina) or अग्रदक्षिण (Agradakshina) order

of Rasis. In the सव्य (Savya) triad the reckoning begins with देह (Deha). In the अपसव्य (Apasavya) triad it begins with जीव (Jeeva).

मेयमोयमकुलीरमान्दिरेष्वंशेषु परमायुरुच्यते ।

∴ ज्ञानकं मदगजस्तदा क्रमात् तत्र कोणभवनेषु तद्वदेत् ॥ १२ ॥

Sloka 12. In the अंश (Amsas) i. e. quarters of the nakshatras representing the houses Meshā, Vrishabha, Mithuna and Kataka, the greatest life is declared to result, being measured respectively by the numbers 100, 85, 111 and 86. The same holds good in respect to the Trikonā Rasis of the four foregoing.

एवमायुःपरिज्ञानं देहजीवौ प्रकल्प्य च ।

सव्ये तु प्रथमांशस्तु देह इत्यभिधीयते ॥ १३ ॥

जीवः सर्वेष्वन्यपादो विलोममपसव्यके ।

Slokas 13 and 13½. There can thus be a thorough knowledge of the age of a person when what are called देह (Deha) and जीव (Jeeva) are previously settled. In the सव्यचक्र (Savya chakra) the first division of every Rasi is called देह (Deha) and the last is termed जीव (Jeeva). In the अपसव्यचक्र (Apasavya chakra) this is reversed.

देहजीवे यदा राहुः केतुर्भागो राविः स्थितः ॥ १४ ॥

यदा तस्मिन् भवेन्मृत्युर्देहे रोगः प्रवर्तते ।

Slokas 13½-14½. When Rahu, Ketu, Mars, or the Sun happen to be in the conjunction of देह (Deha) and जीव (Jeeva), there will be death in consequence thereof. If they happen to be in देह (Deha) alone, disease sets in.

Or. परापर

देहजीवसमायोगे सौमार्कटविनादिभिः ।

एकैकयोगे मरणं बहुयोगे तु का कथा ॥
 यत्र स्थानेषु सजीवो देहयोगसमन्वितः ।
 तत्र पाप्महैर्योगे तद्दशमरणं वदेत् ॥
 देहयोगे महाबाधा जीवयोगे तु मृत्युदः ।
 द्वाभ्यां संयोगमात्रेण हन्यते नात्र संशयः ॥
 जीवे जीवो यदा राहुः सौरिर्वक्रो रविः स्थितः ।
 मृत्युकालगतिं ज्ञात्वा ज्ञान्तिं कुर्याद्यथाविधि ॥
 देहजीविगृहं घातः सौम्यो जीवश्च भार्गवः ॥ १५ ॥
 सुखसंपत्करं सर्वं शोकरोगविनाशनम् ।
 मिश्रलेखरसंयुक्ते मिश्रं फलमयाम्नात् ॥ १६ ॥

Slokas 14-16. When Mercury, Jupiter and Venus go to a house which represents देह (Deha) or जीव (Jeeva), then everything tends to happiness and prosperity and there is an end of sorrow and sickness. When the देह (Deha) or the जीव (Jeeva) house is occupied by a mixture of good and bad planets, the effect would be of a mixed nature.

NOTES.

PARNARA adds

जीवे जीवो यदा सोमः सौम्यो जीवः स्थितः स्थितः ।
 तदा सौख्यं प्रकुर्वन्ति रोगमृत्युविनाशनम् ॥
 पापक्षेत्रदशायोगे देहजीवौ तु दुःखदौ ।
 शुभक्षेत्रदशायोगे शुभयोगे शुभं भवेत् ॥
 देहे शुभमहैशुक्ते मृषणादि धनं भवेत् ।
 जीवे शुभमहैशुक्ते पुत्रदारादिर्लब्धं भवेत् ॥
 सिंहावलोकनमये मङ्गलकगतिर्भवे ।
 अपमृत्युमयं तस्मिन् प्रायश्चित्ताद्विमुच्यते ॥ १७ ॥

Bloka 17. At the time there is a सिंहगलीकन (Simhavalokana, backward glance of a lion, *vide infra* sloka 89-91) or a मण्डूकगति (Mandukagati, a frogleap) happens, there is danger of untimely death from which one is released by an expiation.

ॐ. पतञ्ज

मण्डूके तु महान्याचिर्मर्कटे तु महद्भयम् ।

सिंहावलोके मरणं गर्भस्य वचनं यथा ॥

कन्यायां कर्कटे वाऽपि सिंहमे मिथुनेऽपि च ।

मण्डूकगतिसंज्ञा वै तादृशं रोगकारणम् ॥

मीने तु वृश्चिके वाऽपि चापे मेघे तथैव च ।

सिंहावलोकेनैव तादृशं च फलं लभेत् ॥

सिंहावगतिमार्गे च माण्डूकीगतिसंभवः ।

अपमृत्युफलसिन् प्रायश्चित्तात् शोधते ॥

मीनात् वृश्चिके याते ऋरो भवति निश्चितम् ।

कन्यायाः कर्कटे याते मातृबन्धुविनाशनम् ॥

सिंहात् मिथुने याते स्त्रियां व्याधिर्भवेद्भूतम् ।

कटकात् हरौ याते यवो भवति देहिनाम् ॥

मृत्युबन्धुमूर्ति विद्याव्याधान्मेघं गते पुनः ॥

मीनात् वृश्चिके याते ऋरो भवति देहिनाम् ।

पाथोनात् कर्कटे याते मातृबन्धुवधूमृतिः ॥ १८ ॥

Sloka 18. When there is a transit from Meena to Vrischika, fever attacks the persons concerned. When there is a passage from Kanya to Kataka, the death takes place of one's mother, relation or wife.

कटकात् हरौ याते यवरोमं नदेष्टुः ।

सिंहात् मिथुनं याते स्त्रीन्यापिर्मुक्तिर्भवेत् ॥ १९ ॥

Sloka 19. When there is a passage from Kataka to Simha (after a मण्डूकप्लुति - Mandukapluti), a wise astrologer should predict a disease due to an ulcer or wound. When there is a passage from Simha to Mithuna, there will be disease or death of one's own wife.

पुत्रपन्धुमृतिं विद्याचापान्मेरुं गते पुनः ।

शुभग्रहेऽसिद्धमयं पापग्रहयुते भयम् ॥ २० ॥

Sloka 20 When the transit is from Dhanus to Mesha, the death of a son or other such relative is to be apprehended. When an auspicious planet occupies the house of transit, there is no risk; but when it has a malefic planet, there is danger.

कन्यायाः कर्कटे याते पूर्वभागे महान् भवेत् ।

उत्तरां दिशमाश्रित्य ह्यभयात्रां गमिष्यति ॥ २१ ॥

Sloka 21. When there is a transit from Kanya to Kataka the person concerned becomes great during the former portion of it, and goes upon a happy trip towards the north.

सिंहात् मिथुने याते पूर्वभागं विसर्जयेत् ।

कार्यारंभे तु नैर्ऋत्यां सुखयात्रां गमिष्यति ॥ २२ ॥

Sloka 22. When there is a transit from Simha to Mithuna, the former portion thereof should be shunned as inauspicious at the commencement of an undertaking, but a trip then in the southwest will be auspicious.

कर्कटादधिणे सिंहे कार्यहानिश्च रोगकृत् ।

दक्षिणां दिशमाश्रित्य पश्चादागमनं भवेत् ॥ २३ ॥

Sloka. 23 When there is a transit from Kataka to Simha in a सव्य (Savya) movement, there is failure of one's business and sickness comes in its wake; and

there is a return *via* southwest towards the south—*i. e.* in plain English, there is a passage from Simha towards Vrishaba through Mithuna.

मीनात् इधिके क्रान्ते उदग्गच्छति सङ्कटम् ।

आपान्मेये मयं यात्रा क्वाधिर्विधुमृतिर्भवेत् ॥ २४ ॥

Sloka 24. When there is a passage from Meena to Vrischika, *i. e.* in the northern direction, trouble dis-appears. When the transit is from Dhanus to Mesha, the passage is risky; disease and death of a relation may occur.

तत्र संप्रियाहादि शुभं भवति पश्चिमे ।

शुभारूढे नृपप्रीतिः सर्वसंपत्करी नृणां ॥ २५ ॥

Sloka 25. When this passage is reversed, *i. e.* from Mesha to Dhanus there is prosperity, marriage and other such auspicious event. When the house of transit is occupied by a benefic planet, there will be royal favor leading to every kind of prosperity.

देहो मेघावसिंहाजमानां जीवघापी शोषधूनक्रमानाम् ।

आकोकरो देहसंहं नृपुर्गमं जीवं सव्ये आपसव्ये विलोमात् ॥

Sloka 26. In the case of the चक्र (Chakra) belonging to Mesha, Dhanus and Simha, the lord of the देह (Deha) is Mars and the lord of जीव (Jeeva) is Jupiter. In the case of the चक्र (Chakra) belonging to Vrishabha, Kanya and Makara, the lord of the देह (Deha) is Saturn and that of जीव (Jeeva) is Mercury. This holds good for सव्यचक्र (Savya chakra). This is to be taken in reverse order for the अपसव्यचक्र (Apasavya chakra).

NOTES.

Compare the following from an astrological work (name unknown),

॥ मन्त्रचक्रे ॥

मेघस्य तु स्वयं देहो घनूर्जीवः प्रकीर्तिनः ।
 भौमशुक्लेन्दुजेन्द्रकर्मौम्यभृत्वारमन्त्रिणः ॥
 वृषस्य मन्त्रो देहो मिथुने जीव उच्यते ।
 मन्दो गुरुकर्मो शुक्लौम्येन्द्रकर्मवृषास्तथा ॥
 मिथुनस्य श्वो देहः स्वयं जीवः प्रकीर्तिनः ।
 शुक्लकर्मो गुरुर्मन्दो गुरुर्मौमो भृगुर्गुणः ॥
 कुलीनस्य स्वयं देहो मीनो जीवः प्रकीर्तिनः ।
 इन्द्रकर्मो भृगुर्मौमो गुरुर्मन्दो गुरुस्तथा ॥
 सिंहस्य वृश्चिकं देहं मीनो जीव इहोच्यते ।
 भौमशुक्लेन्दुजेन्द्रकर्मौम्यभृत्वारमन्त्रिणः ॥
 कन्यायाः कलरी देहः स्वयं जीव इति स्मृतः ।
 मन्दो गुरुकर्मो शुक्लवृषवन्दार्कसौम्यकाः ॥
 तौलिकायाः स्वयं देहः कन्या जीव इहोच्यते ।
 शुक्लकर्मो गुरुर्मन्दो गुरुर्मौमो सिनो बुधः ॥
 वृश्चिकस्य कुलीनं तु देहो मीनो वज्रः स्मृतः ।
 इन्द्रकर्मो सिनो भौमो गुरुर्मन्दो गुरुः स्मृतः ॥
 आपस्य मेषो देहः स्वयं स्वयं जीव इति स्मृतः ।
 भौमशुक्लशुक्लेन्द्रकर्मौम्यभृत्वारमन्त्रिणः ॥
 मकरस्य स्वयं देहो मिथुनो जीव उच्यते ।
 मन्दो गुरुः कुम्भ शुक्लो बुधेन्द्रकर्मवृषास्तथा ॥
 कुम्भस्य वृषभो देहो मिथुनो जीव उच्यते ।
 शुक्लकर्मो गुरुर्मन्दो गुरुर्मौमो भृगुर्गुणः ॥
 मीनस्य तु स्वयं मीनो देहः कर्कटकः स्मृतः ।
 इन्द्रकर्मो भृगुर्मौमो गुरुर्मन्दो गुरुस्तथा ॥

युगपदेहजीवौ तु पापग्रहयुतौ तथा ।

राजचोरादिभीतिश्च द्वाभ्यां भृत्युर्न संशयः ॥ ३१ ॥

Sloka 31. If देह (Deha) and जीव (Jeeva) be simultaneously occupied by a malefic planet, there is danger to be feared from the king, robbers or other such agency, but if they be simultaneously occupied by two malefic planets, death will undoubtedly happen.

अग्निबाधा रवौ विद्याचन्द्रे ज्वलनबाधकम् ।

भौमे शस्त्रहता पीडा चाशुबाधकरं बुधे ॥ ३२ ॥

शुरौ चोदरबाधा स्यात् शुकेऽग्निमयमामयात् ।

शनी शुल्मेन बाधा स्याद् राहौ विपक्रुतौ रुद्रम् ॥ ३३ ॥

Slokas 32-33. Damage by fire will result when the Sun is in such a malefic position. The Moon in the same position will cause injury by conflagration. Mars will bring on hurt inflicted by a deadly weapon. Mercury will produce trouble due to flatulence. Jupiter in such an inauspicious position will cause trouble in the stomach. Venus will bring on risk by fire; Saturn produces colic; Rahu gives birth to ailments due to venomous bites.

भ्रातृस्थानगतौ जीवौ दारस्थानगतः कुजा ।

तथा जन्मगतौ मन्दौ राहुर्नवमराक्षिणः ॥ ३४ ॥

चन्द्रोऽष्टमगृहं यातः सूर्यो रिग्फगृहं गतः ।

बुधः सप्तमभावस्थो भार्गवः शत्रुराक्षिणः ॥ ३५ ॥

इत्येवं मरणस्थानं तस्मिन् पापयुतेऽथवा ।

पापदृष्टेऽग्निनीचस्थे दुर्बले दुःखमामयात् ॥ ३६ ॥

Sloka 34-36. Jupiter in the 3rd house, Mars in

the 7th, Saturn in the natal star, Rahu in the 9th house, the Moon in the 5th, the Sun in the 13th, Mercury in the 7th and Venus in an inimical house are each of them मरणस्थान (Maranasthana) or death occasioners. When the planet which is thus termed मरणस्थान (Maranasthana) is in conjunction with a malefic planet or aspected by one such or occupies an inimical or depression house or is destitute of strength, the person concerned comes to grief.

॥ देहजीवफलम् ॥

मातुः करोति विविधापदमर्थनाशं
 आतिश्वरारिजनभीतिषदन्युतिं च ।
 पितातिशुलमग्रहणीक्षयकर्णरोगं
 पश्चादिवन्धुमरणं सहजादिनाशम् ॥ ३७ ॥

Sloka 37. The Sun, when in देह (Deha) or जीव (Jeeva) causes adversities of various sorts, loss of wealth, disease, fever, risk from enemies, loss of one's place, bilious affections, spleen, diarrhoea, consumption, disease of the ear, death of cattle and kindred and the loss of brother or other dear relation.

चन्द्रः स्वबन्धुजनसङ्गमकन्यकाप्ति-
 मारोग्यभूषणसुखांबरराज्यपूज्यम् ।
 दानक्रियादिसुरभूसुरपुण्यतीर्थ-
 खानार्चनं सुदुसुखाग्रसुखं करोति ॥ ३८ ॥

Sloka 38. The Moon leads to association with one's own kith and kin culminating in the acquisition of a virgin girl as a helpmate, to health, ornaments, luxurious apparel and respect in the land; to acts of

॥ अथसत्यपद्यते ॥

यथिकस्य यनुमीवो देहः कर्तृकः स्मृतः ।
 गुरुर्मन्दी गुरुर्मो भृगुः सौम्याकचन्द्रमाः ॥
 सौम्याकाः स्वयं देहः कन्या जीव इति स्मृतः ।
 सौम्याभवारदेवेन्या मन्दी चापात्सौम्याः ॥
 कन्यायाः कन्याका जीवः कुम्भो देह इति स्मृतः ।
 सौम्याकचन्द्रमाः शुक्राक्षी गुरुक्षनी तथा ॥
 मिथुनस्य यथिको देहो मीनो जीव इति स्मृतः ।
 गुरुक्षनी भृगुः सौम्याः सुयन्वुक्ष भृगुः कुम्भः ॥
 कुलीरस्य स्वयं देहो मीनो जीव इति स्मृतः ।
 गुरुर्मन्दी गुरुर्मोः शुक्रसौम्या रविः शशी ॥
 मिथुनस्य स्वयं जीवो यूपो देह उच्यते ।
 सौम्याभवारगुर्वाकिमन्देभ्यारा भृगुलपा ॥
 यूपस्य मन्दी देहो मिथुनं जीव उच्यते ।
 सौम्याकचन्द्रमाशुक्राक्षीगुरुमन्दशनिभाराः ॥
 मेघस्य तु स्वयं देहो यनुमीवः प्रकीर्तिनः ।
 शुभारक्षितसौम्याका इन्दुसौम्यसिताः कुम्भः ॥
 मीनस्य तु स्वयं जीवो देहः कर्तृकः स्मृतः ।
 गुरुर्मन्दी गुरुर्मोभृगुसौम्या रविः शशी ॥
 कुम्भस्य तु यूपो देहो मिथुनो जीव उच्यते ।
 सौम्याभवारगुरुमो मन्दी जीवः कुम्भः कविः ॥
 मन्दस्य स्वयं देहो मिथुनं जीव उच्यते ।
 सौम्याकचन्द्रमाशुक्राक्षीगुरुमन्दशनिभाराः ॥
 चापस्य तु स्वयं जीवो मेघो देह इति स्मृतः ।
 शुभारक्षितसौम्याकचन्द्रमोम्या भृगुः कुम्भः ॥

उक्षा देहो शुग्मकोणं गत्वानां जीवं शुग्मागारमाहुर्मुनीन्द्राः ।

मीनो जीवः कर्कटो देहराशिः सव्ये चक्रे कर्किकीटान्त्यमानाम् ॥

Sloka 27. In the सव्यचक्र (Savya chakra), the lord of देह (Deha) is Venus and the lord of जीव Jeeva is Mercury in the case of the चक्र (Chakra) belonging to Mithuna, Thula and Kumbha. With respect to the चक्र (Chakra) owned by Kataka, Vrischika and Meena, the lords of जीव (Jeeva) and देह (Deha) are respectively Jupiter and the Moon.

देहजीवसमायुक्तैर्भांमार्किरविभोगिभिः ।

एकैकयोगे मरणं बहुयोगे न संशयः ॥ २८ ॥

Sloka 28. When Mars, Saturn, the Sun and Rahu occupy देह (Deha) and जीव (Jeeva) separately, death is to be feared. Of this there can be no doubt when several of them occupy these places

देहयुक्तो महारोगं जीवयुक्तो महद्वयम् ।

द्राभ्यां संयोगमात्रेण हन्यते नात्र संशयः ॥ २९ ॥

Sloka 29. The planet occupying the देह (Deha) produces a dangerous malady while the one occupying the जीव (Jeeva) brings on great risk. If both the देह (Deha) and जीव (Jeeva) be occupied by the malefic planets named (in the previous sloka), then, undoubtedly, the person concerned becomes a victim.

अधिरोगो भवेद्द्राभ्यामपमृत्युस्त्रिभिर्भवेत् ।

चतुर्भिर्मृतिरापन्ना देहजीवे भवेद्यदि ॥ ३० ॥

Sloka 30. With two malefic planets in the देह (Deha) or जीव (Jeeva) there will be growing disease; with three of them, there ought to be sudden or untimely death. When all the four are present, death sets in.

gift and to the propitiation of Gods and Brahmins at baths in holy waters; to soft repose and pleasant meals.

भौमः करोति तनुतापरुग्निचोर-

भीतिं स्वपन्थुकलहं सहजादिनाशम् ।

क्षेत्रार्थनाशपदविच्युतिशुद्धनीतिं

सुस्मार्शकुपुविपशुभ्रभयं कुशुचिः ॥ ३९ ॥

Stoka 39. Mars in a bad position, produces inflammation of the body, disease and dread of fire and robbers, quarrel with kindred, death of a brother or other dear relation, loss of land and treasure, falling off in rank, policy leading to war, colic, piles, leprosy, danger from venomous reptiles and foemen.

ज्वरमासुरिका वैत्यं ग्रंथिस्फोटं कुजस्य च ।

विषामिश्रक्षचोरारिपृथग्भीतिं यदेद्रुधः ॥ ४० ॥

Stoka 40. Fever, small-pox, biliousness, knotty tumour, danger from venomous reptiles, fire, weapons, robbers, foes and the king should a wise astrologer predict in addition, with respect to Mars.

सौम्यः करोति सुहृदाप्तमहत्प्रसाद-

विज्ञानशीलनिममागमशास्त्रबोधम् ।

स्त्रीपुत्रदारपुत्रभूषणशोभनाश-

लाभं विवेकधनबुद्धियशोगिहृदिम् ॥ ४१ ॥

Stoka 41. Mercury secures the favor of benevolent, trusty great men, a knowledge of worldly affairs, good manners, an insight into Vedas, philosophy and science; the acquisition of women, progeny, wives, royal ornaments, kine, elephants and horses; the increase of discernment, wealth, intellect and fame.

जीवः करोति विविधार्थसुखं महत्त्वं
राज्याभिषेकमवनिप्रक्षूपज्जनाद्यम् ।

स्त्रीपुत्रलाभसुखभूषणभोजनार्थ-
मारोग्यकीर्तिविजयं च परोपकारम् ॥ ४२ ॥

Sloka 42. Jupiter leads to the many joys of affluence, eminent rank, coronation in the kingdom, the esteem of kings and similar honors; blessings of a family life, ornaments, abundant food, wealth, health, fame, victory and beneficence.

शुक्रः करोति रतिलाभसुखाङ्गनादि-
चित्रांबरार्थपद्मवाहनरत्नजालम् ।

मानक्रियानटनगोष्ठिमहत्प्रतापं
सत्कीर्तिदानविभवं सुजनैः समाजम् ॥ ४३ ॥

Sloka 43. Venus secures sexual delight and the society of fine women; the pleasures of pictorial art, fine apparel, wealth, cattle, vehicles, gems and precious stones; musical concerts, dancing parties, lordly magnificence, good fame, great liberality and association with the virtuous.

मन्दः करोति कलहं वनुकृच्छ्रमृत्यु-
बन्ध्वार्तिमग्निरिषुभृतमयं विपार्तिम् ।

मानार्थहानिमभिमानकलत्रपुत्र-
नाशं वृद्धार्थकृषिवाणिजगोविनाशम् ॥ ४४ ॥

Sloka 44. Saturn brings about quarrels, physical pain, death, affliction of relatives; dread of fire, enemies and ghosts; trouble from venomous reptiles; loss of honor, of wealth, of self respect; of wife, of children, of home-comforts, of agriculture, of trade and of cattle.

राहौ देहेऽरिपीडात्मा बन्धुकष्टपरिग्रमम् ।

पक्षघातादिपीडा च राजभीतिं वदेज्जुषाम् ॥ ४५ ॥

Sloka 45. An astrologer may predict that when Rahu occupies देह (Deha), the people concerned suffer annoyance from enemies, see their relations in trouble, have to take to a wandering life, are afflicted with palsy and have to fear danger from their king.

केतौ चोराभिपीडादिरक्तसायादिपीडनम् ।

दारिद्र्यं बन्धुनार्थं च स्थाननार्थं घनशयम् ॥ ४६ ॥

Sloka 46. When Ketu occupies देह (Deha), trouble crops up from thieves, fire and bleeding; poverty, loss of relations, loss of place and loss of wealth also result.

॥ इति देहजीवफलम् ॥

॥ अथ चक्रदशाफलम् ॥

लभचक्रदशाकाले देशादीर्ग्यं महत्सुखम् ।

कीर्तिभूषणराज्यार्थसुतदारावरायतिम् ॥ ४७ ॥

शुभक्षेत्रे शुभं सर्वं पापक्षे फलमन्वया ।

तद्वत्पापसमायुक्ते शुभयुक्ते शुभाधिकम् ॥ ४८ ॥

संक्षेत्रतुल्यमित्रस्यस्वेचरेण समन्विते ।

विलम्बचक्रपाके तु राज्यार्थं नृपपूजनम् ॥ ४९ ॥

नीचमूढारिराशिस्यस्वेचरेण समन्विते ।

पुत्रदारादिनाशं च मित्रे मित्रफलं वदेत् ॥ ५० ॥

Slokas 47-50. At the time the चक्रदशा (Chakradasa) of the Lagna is in progress, health of body, much happiness, acquisition of fame, ornaments, dominion,

wealth, children, wives and apparel may be announced. If the Lagna be in an auspicious sign, everything will come off auspiciously ; it will be otherwise when the Lagna is in a malefic sign and also when occupied by a malefic planet. When the Lagna being in a benefic sign is also occupied by a benefic planet, the result will be exceedingly happy. If the planet in the Lagna be in its swakshetra, in its exaltation or in a friendly house and the चक्रदास (Chakradasa) of the Lagna be in progress, dominion, wealth and honor from the sovereign will accrue. If, on the other hand, the planet in the Lagna be depressed, eclipsed, or in an inimical house, there will be loss of children, wife and such other dear objects ; if the Lagna and its occupants be of a mixed character, the astrologer should declare the effect to be of a mixed nature.

द्वितीयराशिचके तु धनधान्यविषर्धनम् ।

भोजनं सुतदाराप्तिं क्षेत्रगोनृपपूजनम् ॥ ५१ ॥

विद्यापि मापण्डुर्यं च सद्गोष्ठ्या कालयापनम् ।

शुमर्धे फलमेवं स्वात्पापार्धे फलमन्यथा ॥ ५२ ॥

Sloka 51-52. During the चक्रदास (Chakradasa) of the 2nd Rasi may be expected increase of wealth and corn, good food, acquisition of children and wives, lands, cattle, honor by the sovereign, attainment of knowledge, eloquence and amusement in good company. When the Rasi in question is auspicious, such good effect as has been said above will follow, it will be otherwise when the Rasi is malefic.

तृतीयराशिचक्रस्य परिपाके महत्सुखम् ।

मह्यमोन्यफलाप्तिं च शौर्यं धैर्यं मनोजयम् ॥ ५३ ॥

कर्णभिरणवस्त्राणि कण्ठभूषणमायतिम् ।

अन्नपानादिसंपत्तिं शुभराशौ शुभं वदेत् ॥ ५४ ॥

Slokas 53-54. When the चक्रदशा (Chakradasa) of the 3rd Rasi ripens, it will be the good fortune of the person concerned to enjoy much happiness, to get in abundance fruits edible and palatable, to display heroism, firmness and self-control, to be presented with earrings, apparel and neck-ornaments, to attain to dignity and to possess food, drink and other good things of life in abundance. The astrologer is to announce good effects when the Rasi is good.

चतुर्थराशिचक्रस्य पाके याहनभूषणम् ।

सीमांति तीर्थयात्रादिमहज्जननिषेवणम् ॥ ५५ ॥

चित्तवृद्धिं महोत्साहं क्षीयुतांति कृषिक्रियाम् ।

पशुध्वंशमिष्टिदिं च गृहलामं महत्सुखम् ॥ ५६ ॥

आरोग्यमर्थलामं च सुगन्धाम्बरभूषणम् ।

शुभर्धे शोभने विधात्पापर्धे सर्वनाशनम् ॥ ५७ ॥

Slokas 55-57. When the चक्रदशा (Chakradasa) of the 4th Rasi begins to ripen, the person concerned will get vehicles, ornaments, new lands in the frontier; make pilgrimages to sacred shrines and the like; obtain conspicuous honor from his own community; enjoy purity of the heart; engage in some great enterprise; be blessed with wife and children; engage in agriculture; acquire new friends and new landed property, new houses; derive much happiness, command good health, resources and articles of the toilette such as perfumes, wearing apparel and ornaments. The good things the astrologer is to divine when the Rasi is good; but all this will be absent when the Rasi is bad.

सुतराशपात्मके चक्रे राज्यासिं राजपूजनम् ।

स्त्रीसुतासिं महाधैर्यमारोग्यं धनपुत्रोपणम् ॥ ५८ ॥

अन्नदानं यशोलाभं आनन्दान्धिमहोदयम् ।

उपकर्तृत्वमर्थासिं वाहनाम्बरभूषणम् ॥ ५९ ॥

शुभपापक्षयं सर्वं ब्रह्मयोगादिसंभवम् ।

पूर्वद्योजयेत्तत्र चरराशौ पदच्युतिम् ॥ ६० ॥

Slokas 58-60. During the चक्रदश (Chakradasa) of the 5th Rasi may be had kingship, honor by the sovereign, acquisition of wives and children, exceeding stability, sound health, the cherishing of relatives, dispensing of food, acquirement of fame, jubilee and great prosperity, beneficence, attainment of wealth, vehicles wearing apparel and ornaments. The astrologer should as before apportion the effects properly according as they are due to malefic or benefic Rasas and the presence in them or aspect of them by malefic or benefic planets. He is to add loss of place or position when the Rasi is a moveable one.

चक्रस्य पष्ठराशेस्तु परिपाकेऽग्निजं भयम् ।

चौरारिषिपभूषातिं खाननाशं महद्भयम् ॥ ६१ ॥

॥ ६२ ॥

बन्धनं निगलप्राप्तिं ऋणदारिद्र्यपीडनम् ।

पापक्षं फलमेवं खान्निश्चै शम्भुदृढे मति ॥ ६३ ॥

Slokas 61-63. During the ripening of the चक्रदश (Chakradasa) of the 5th Rasi, the person concerned has to apprehend danger from fire, trouble from thieves, from enemies, from poison, from the sovereign, loss of

place, great risk due to gonorrhoea, colic, jaundice and kindred ailments, diarrhoea and consumption, ill-fame, loss of wives, wealth, children and relatives, captivity, being put in irons, harassment on account of debts and poverty. These will be the effects when the Rasi is malefic. The effect will be mixed when the 6th Rasi is benefic.

कलत्रराशिचक्रस्य परिपाके कश्चिहः ।

स्त्रीसुखं पुत्रलाभं च भृत्यपशुदादिकम् ॥ ६४ ॥

कृषिगोमजभूपार्थं राजपूज्यं महयशः ।

दुग्धराशौ फले सत्यं शुभखेचरसंयुते ॥ ६५ ॥

Stokas 64-65. During the ripening of the चक्रदशा (Chakradasa) of the 7th Rasi may be expected marriage; the joy with a wedded consort; the birth of a son, the pleasures of the table—such as ghee, dhal and sugar; success in agriculture, acquisition of cattle, elephants and ornaments, honor by the sovereign and great renown. When the 7th Rasi is benefic and is occupied by a benefic planet, the good effects spoken of will surely follow.

मृत्युचक्रदशाकाले महदुःखं घनभयम् ।

स्नाननाशं वन्धुनाशं गुह्योदरनिपीडनम् ॥ ६६ ॥

दारिद्र्यमश्विद्वेषमन्नाभावमरिर्मयम् ।

पापसं पापसंयोगे फलमेवं विनिर्दिशेत् ॥ ६७ ॥

Stokas 66-67. During the चक्रदशा (Chakradasa) of the 8th Rasi there will be much misery, waste of wealth, loss of place, loss of relations, griping pain in the privities and the stomach, poverty, famine and danger from an enemy. These effects the astrologer may announce

when the Rasi is malefic and occupied by a malefic planet.

शुभचक्रदशाकाले शोभनं भवति ध्रुवम् ।

पुत्रमित्रकलत्रार्थकृपिगोश्वहभूषणम् ॥ ६८ ॥

सत्कर्मधर्मसंसिद्धिं महज्जनपरिश्रमम् ।

शुभराशौ शुभं सर्वं यापराशौ विपर्ययः ॥ ६९ ॥

Slokas 68-69. When the चक्रदशा (Chakradasa) of the 8th Rasi sets in, good will certainly result—viz. children, friends, wives, wealth, agriculture, cattle, houses, ornaments, accomplishment of good works and charity; the securing of adherents among men connected with the great men in power. All this will accrue when the Rasi is propitious. It will be otherwise when the Rasi is malefic.

कर्मचक्रदशाकाले राज्यासिं वृषपूजनम् ।

सत्कीर्तिदारपुत्रात्मयन्धुसङ्गं महोत्सवम् ॥ ७० ॥

आज्ञाधरस्यमारोग्यं सद्गोष्ठ्या कालयापनम् ।

सत्कर्मफलमैश्वर्यं शुभराशौ वदेद्भुवः ॥ ७१ ॥

Slokas 70-71 When the चक्रदशा (Chakradasa) of the Rasi of the 10th bhava is in progress and when that Rasi is propitious, the following good things may be predicted by a competent astrologer—acquisition of a kingdom, honor by a king, good fame, great rejoicing in the society of one's wives, children and relatives, possession of authority, sound health, pleasant recreations in company with good people, the fruit of good works and supremacy.

लाभचक्रदशाकाले घनाप्यारोग्यभूषणम् ।

विचित्रवस्त्वाममनं गृहोपकरणं समेतु ॥ ७२ ॥

स्त्रीपुत्रबन्धुसौख्याप्तिं ऋणद्रव्यायति शुभम् ।

राजप्रीतिं महत्सङ्गं प्रवदन्ति शुभोदये ॥ ७३ ॥

Slokas 72-73. During the चक्रदशा (Chakradasa) of the Rasi of the 11th bhava, the person concerned will come into possession of money, health, ornaments and have an accession of varied property and household furniture. When good planets appear in the Rasi in question, the astrologers declare there will be, as the result hereof, comfort and happiness secured to the females, the children and the relatives, return from re-productive investments, real prosperity, royal favor and good fellowship.

व्ययचक्रदशाकाले देहातिं स्वपदच्युतिम् ।

चोराभिचूषकोपादि बन्धुवीचूषपीडनम् ॥ ७४ ॥

उद्योगभङ्गमालशं कृषिगोभूमिनाशनम् ।

दारिद्र्यं कर्मवैकल्यं पापार्थं तु न संशयः ॥ ७५ ॥

Slokas 74-75. When the चक्रदशा of the Rasi of the 12th bhava is in progress and when that Rasi happens to be malefic, the following evils may without doubt crop up—bodily suffering, loss of place, encounter with robbers, fire, royal displeasure and the like ; trouble from relatives from women and from the king ; obstruction of activity, lassitude, loss in agriculture, in cattle and in lands ; poverty and want of occupation.

॥ इति चक्रदशाफलम् ॥

लग्नादिद्वादशान्तानां भावानां फलमीदृशम् ।

प्रोक्तमत्र विशेषोऽस्ति विशेषान्कथ्यतेऽधुना ॥ ७६ ॥

Sloka 76. We have thus stated the effect of the bhavas from the Lagna to the twelfth (both inclusive).

It has got a peculiarity which is now going to be specially pointed out.

तच्चद्राशीशवीर्येण यथायोग्यं प्रयोजयेत् ।

राशीश्वरे बलश्रुते सौचमित्रसवर्गके ॥ ७७ ॥

मित्रान्विते शुभेष्टे यत्प्रोक्तं तच्छुभं वदेत् ।

बलहीनेऽग्निनीचस्थे दिनेशकरपीडिते ॥ ७८ ॥

पट्टाष्टमस्यस्थाने रापक्षत्रनिरीक्षिते ।

तद्राशिरे तु जनने कष्टं राशुद्धयं फलम् ॥ ७९ ॥

Slokas 77-79. In accordance with the strength of the planet owning a particular Rasi under consideration should the astrologer use suitably the rule enunciated; when the lord of the Rasi in question is possessed of strength occupying a varga belonging to its exaltation house, to a friendly sign or to itself and when the associated planets are friendly and the aspecting ones benefic, the good effects stated already may be announced. But when the lord of the Rasi has no strength being in its depression, in an inimical house or eclipsed by the Sun's rays or when it occupies the 6th, the 8th or the 12th bhava and the aspecting planets are malefic or unfriendly—when such is at birth the state of the planet owning the Rasi under consideration—the effect produced by it will be painful.

फलं तद्विगुणं कष्टं शुभं राशुद्धयं फलम् ।

अधिपस्य बलं हीनं यदि चानर्थमाप्नुयात् ॥ ८० ॥

अधिपस्य बलाधिक्यं राशुद्धयफलं शुभम् ।

यदि चैद्विगुणं सौम्यं फलत्वेन न संशयः ॥ ८१ ॥

Slokas 80-81. The effect produced by a Rasi is of

two sorts : bad as well as good. If the lord of the Rasi be without strength, the person concerned will suffer the evil effects. If the planet owning the Rasi predominate in strength, the effect of the Rasi will be good ; and if the Rasi be capable of producing good as well as evil, while its lord continues predominant, the good will undoubtedly come to pass.

अधिपे चरराश्विस्थे चरराश्वपंचकेऽपि वा ।

चरराश्वयुद्धं चक्रं विदेशगमनप्रदम् ॥ ८२ ॥

Sloka 82. If the lord of the Rasi referred to in the preceding slokas be in a moveable sign or occupy a Navamsha owned by a moveable sign and if the **आतकचक्र** (Kalachakra) be that produced by a moveable sign, the person concerned will have to go to a foreign country.

यावच्चक्रं वदा ज्ञेयं यद्येकस्मिन् चरे सति ।

विदेशगमनं वाऽपि स्वस्थानातिं विनिर्दिशेत् ॥ ८३ ॥

Sloka 83. In the case adverted to in the preceding sloka, the repairing to a foreign country will continue as long as the **चक्र** (Chakra) in question lasts. If one, and not both, of the above conditions have the characteristic of movability, the astrologer should decide the question of the person concerned going to a foreign country or being in his native place just as the balance of forces tends to the one or to the other.

संज्ञाप्याये च यत्प्रोक्तं कर्माजीवि च यत्फलम् ।

फलमाथयनं यद्यत्स्थानजन्यं च यत्फलम् ॥ ८४ ॥

यत्प्रोक्तं राजयोगादीं चान्द्रयोगे च यत्फलम् ।

नामसादिषु यत्प्रोक्तं शुभपापेक्षणदपि ॥ ८५ ॥

द्वित्रहादिषु यत्प्रोक्तं ग्रहाणां पूर्वस्वरिभिः ।

तद्वाशिचक्रकाले न सधिया योजयेद्गुणः ॥ ८६ ॥

Sloka 84-86. Planetary effects which it is possible to foretell have been described, some of them in the सङ्गध्याय (Sangnya adhyaya) i.e. in the chapter on Definitions, Adhyayas 1 & 2), some in the chapter on कर्म जीव (Karma Ajeeva-Adhyaya 15), some in that treating of the आश्रय (Asraya) yogas (Adhyaya 7), and some in connection with the particular positions of planets (Adhyaya 8), with the Rajayoga, Chandra yoga, Nabhasa yogas (Adhyaya 7) and the like, and also some as due to good and bad aspects and to the combinations in one and the same bhava of two or more planets. An intelligent astrologer should, by a due exercise of his faculties, consider well these planetary effects as they have been described by ancient sages and utilise them for making his predictions in connection with the कालचक्रदशा (Kala-chakradasa).

मेपादिराशिचक्रं ■ भूभागे न्यस्य दक्षिणम् ।

अल्पादिद्वौत्तरं यच्च तत्तर्कं तत्र निर्दिशेत् ॥ ८७ ॥

फलं वा विफलं नात्रपि प्रागादियचारादधः ।

राशिदिग्भागतो वाऽपि तदिग्गामे निर्दिशेत् ॥ ८८ ॥

यथोपदेशमार्गेण सर्वेषां फलमीदृशम् ।

Slokas 87-88½. Lay out upon the floor a diagram of the दक्षिणचक्र (Dakshina Chakra) which begins with Mesha and ends with Meena. Draw also another diagram on the ground, of the उत्तरचक्र (Uttara Chakra) beginning with Vrischika and ending with Dhanu in the reverse order. Success or failure and whether

it be in the East, West, North or South, a wise astrologer can ascertain as pointed out by the Rasis and the planets in a horoscope according to their strength. Every body can have such things foretold in respect to his life in the way that has been pointed out.

कालचक्रगतिस्त्रेधा निश्चिता पूर्वधरिभिः ॥ ८९ ॥

मण्डूकगमनं चैव पृष्ठतो गमनं तथा ।

सिंहावलोकनं नाम पुनरागमनं भवेत् ॥ ९० ॥

Slokas 89-90 The progress of कालचक्र (Kalachakra wheel of time) has been ascertained by ancient sages to take place in three ways—(1) मण्डूकगमन (Mandukagamana) a frog's leap; (2) पृष्ठतो गमन (Prishtatogamana) a going backward in view to the same movement; (3) सिंहावलोकन (Simhavalokana) the glancing of a lion which consists in returning by the way traversed already.

पृष्ठतो गमनं चैव कर्किकेसरिणोरपि ।

मीनवृद्धिकयोश्चापमेपयोः केसरी गतिः ॥ ९१ ॥

कन्याकर्कटयोः सिंहपुग्मयोर्मण्डुका गतिः ।

Slokas 91-91½. The second of the three movements mentioned in the previous sloka occurs in respect to the signs Kataka and Simha. The third, i.e., सिंहावलोकन is a direct passage between Meena and Vrischika, as also between Dhanus and Mesha either way. The frog's leap is the direct passage between Kanya and Kataka, as well as Simha and Mithuna (avoiding in each case the intermediate sign).

सिंहावलोकसमये ज्यरातिस्थाननाशनम् ॥ ९२ ॥

पन्धुस्नेहादिनाशं च समानञ्जनपीडनम् ।

जले वा पतनं कूपे विपश्चाभिर्जं भयम् ॥ ९३ ॥
वाहनारपतनं चापि दशाछिद्रान्विते सति ।

Sloka 93-93½. At the time of a सिंहावलोकन (Simha-valokana), astrologers say, there will be suffering caused by fever, loss of place, of a loving relation or other such person, distress to persons having the same status as the owner of the horoscope in the family, accident in water such as falling in a well, danger from poison, fire of some deadly weapon, and being thrown from a vehicle. All this is likely to happen when the सिंहावलोकन (Simha-valokana) is synchronous with the दशाछिद्र (Dasachidra), i. e. the dasa period, bhukti, apahara, etc. of an ill-placed malefic planet (*vide* next sloka).

ह्यरास्तनीचापधयस्त्रैचरस्य दशा यदि ॥ ९४ ॥
दशाछिद्रमिति ज्ञेयं प्रयदन्ति विपश्चिताः ।

Sloka 94½. The term दशाछिद्र (Dasachidra), astrologers say, is applied to a period when the dasa of a malefic, eclipsed, depressed or ill-placed planet is in progress.

मण्डूकगतिसंभूतसमये मरणं शूरोः ॥ ९५ ॥
विश्वोर्वा विपश्चाभिश्चरचौराभिर्निर्मयम् ।

Sloka 95½. At the time a मण्डूकगमन (Mandukagamana) occurs, the death of a revered person or of one's parents may happen; or there may be danger from poison, deadly weapons, fire, fever or incendiary brigands.

मण्डूकसमये सद्ये समानजनपीडनम् ॥ ९६ ॥

Sloka 96. If the मण्डूकगमन (Mandukagamana) refers to a सव्यचक्र (Savyachakra), there will be distress to per-

sons in the family holding equal status with the owner of the horoscope.

केसरीयुग्ममण्डके मातुर्मरणमादिशेत् ।

मरणं राजभीति च सखिपातमेरैर्मयम् ॥ ९७ ॥

Sloka 97. When the मण्डकगति (Mandukagati) is between Simha and Mithuna the astrologer may predict the death of the mother or of the person concerned, a complicated fever or danger from a king or foemen.

सव्ये सिंहावलोक्ये तु चतुष्पाद्वयमग्निजम् ।

पृथ्वी गमनं सव्ये घनधान्यपशुक्षयः ॥ ९८ ॥

पितुर्मरणमालस्यं तत्समानेषु वा मृतिः ।

Sloka 98-99. In a सिंहावलोक्य (Simhavaloka) having reference to a सव्यचक्र (Savya chakra), the evil cropping up will be danger from a quadruped or fire. When there is a पृथ्वीगमन (Pṛiṣṭatogama) in a सव्यचक्र (Savya chakra), there will be loss of wealth, grain and cattle, disease or death of a father, or the demise of persons of equal standing.

मण्डकगमने वामे स्त्रीसुतार्तिपरिश्रमम् ॥ ९९ ॥

तापज्वरं मृगाक्षीति पदच्छ्रुतिमेरैर्मयम् ।

सिंहावलोक्ये वामे स्थानभ्रष्टं पितुर्मृतिः ॥ १०० ॥

Sloka 99-100. On the other hand, when the चक्र (Chakra) is अपसव्य (Apasavya) and there is a मण्डकप्लुति (Mandukapluthi), it may occasion illness and trouble to the wife or children of the person concerned or a severe fever to himself, or danger from a beast or an enemy, or loss of place. If there be a सिंहावलोक्य (Simhavalokana) in an अपसव्यचक्र (Apasavya chakra), the evil to be dreaded may be loss of place or the death of the person's father.

पृष्ठतो गमनं वाऽपि जलभीतिं पदव्यतिष्ठम् ।

पितुर्नाशं नृपक्रोधं दुर्गारण्याटनं वदेत् ॥ १०१ ॥

Sloka 101. If there be a पृष्ठतो गमन (Prishtathogama-na) in an अपसव्यचक्र (Apasavyachakra), the astrologer may predict an accident in water, loss of place, loss of father, the incurring the displeasure of a sovereign and the person's having to betake in consequence to an inaccessible jungle.

॥ कालचक्रदशा ॥

दक्षानलादितिभुजङ्गदिनेशभानां

पूषासुराजपदपिम्बसमीरणानाम् ।

वाक्यानि सव्यगतिचक्रमयादिकानि

चत्वारि सर्वमूनयः प्रवदन्ति तज्ज्ञाः ॥ १०२ ॥

Sloka 102. The stars Aswini, Kritika, Punarvasu, Alesha, Hasta, Revati, Moola, Purvaproshtapada, Uttarashada and Shwati conform, as the sages say, to the first four of the formulas for the सव्यचक्र (Savya chakra).

चित्राहिमुष्णभरणीपूर्वाषाढेन्द्रमन्त्रिणाम् ।

सव्यचक्रान्त्यवाक्यानि चत्वारि क्रमशो विदुः ॥ १०३ ॥

Sloka 103. The last four of the formulas for the सव्यचक्र (Savya chakra) apply in their order to the four Padas of the stars Chitra, Uttarabhadrapada, Bharani, Purvashadha and Pushya.

द्विदिवकमलगारपितृदानववैरिणाम् ।

अपसव्यस्य चक्रस्य वाक्यं चादिचतुष्टयम् ॥ १०४ ॥

Sloka 104. The first four of the formulas for the अपसव्यचक्र (Apasavya chakra) are applicable to the stars Visakha, Rohini, Makha and Sravana.

sons in the family holding equal status with the owner of the horoscope.

केसरियुग्ममण्डके मातुर्मरणमादिशेत् ।

मरणं राजकीर्तिं च सन्निपातमेर्मयम् ॥ ९७ ॥

Sloka 97. When the मण्डकगति (Mandukagati) is between Simha and Mithuna the astrologer may predict the death of the mother or of the person concerned, a complicated fever or danger from a king or foemen.

सव्ये सिंहावलोकने तु चतुष्पाद्भयमप्रियम् ।

पृष्टतो गमनं सव्ये घनधान्यपशुक्षयः ॥ ९८ ॥

पितुर्मरणमालस्यं तत्तत्तमानेषु वा मृतिः ।

Sloka 98-98½. In a सिंहावलोक (Simhavaloka) having reference to a सव्यचक्र (Savya chakra), the evil cropping up will be danger from a quadruped or fire. When there is a पृष्टतोगमन (Prishtatogamana) in a सव्यचक्र (Savya chakra), there will be loss of wealth, grain and cattle, disease or death of a father, or the demise of persons of equal standing.

मण्डकगमने यामे स्त्रीमुत्तार्तिपरिश्रमम् ॥ ९९ ॥

तापज्वरं मृगाङ्गीतिं पदच्छतिमेर्मयम् ।

सिंहावलोकने यामे स्थानभ्रष्टं पितुर्मृतिः ॥ १०० ॥

Sloka 99-100. On the other hand, when the चक्र (Chakra) is अपसव्य (Apasavya) and there is a मण्डकगति (Mandukagati), it may occasion illness and trouble to the wife or children of the person concerned or a severe fever to himself, or danger from a beast or an enemy, or loss of place. If there be a सिंहावलोकन (Simhavalokana) in an अपसव्यचक्र (Apasavya chakra), the evil to be dreaded may be loss of place or the death of the person's father.

the initial mahadasha being that of the quarter asterism occupied by the Moon in the horoscope under examination.

An illustration will make the whole thing clear. Take for instance the case of the horoscope given in page 237 *supra*.

The Moon's position is 9 signs, 14 degrees, 29 minutes, 39 seconds. These when reduced to minutes give 17,069'65. Dividing this by 800 (the number of minutes of a star), we get 21 stars and 269'65 minutes. The person was born after 269'65 minutes had passed in the 22nd star viz. श्रवण (Sravana) i.e. after 69'65 minutes had passed in the 2nd quarter of the star, and the Rasi owning this nakshatra-pada is Tula in the Apasavya chakra. The mnemonic formula corresponding to this pada is सप्तदशभिर्दश which when translated into figures will become 6-7-8-12-11-10-9-8-7. According to the first school $\frac{69'65}{200} \times 83$ years or 28'90475 years having expired before birth, about 3 years of Vis-chika Kuja dasya (वृषिकुजदशा) still remain to be passed at the time of birth of the person concerned. The mahadasha that follows next will be that of मीनगुरु, then कुजगनिदशा, मकरगनिदशा, वसुगनिदशा, वृषिकुजदशा and तुलाशुक्रदशा follow in their order. The subsidiary portions of each of these mahadasas belong to these 9 Rasas, e. g., the bhuktis of the 10 years of मीनगुरुदशा will be (1) मीनगुरु $\frac{10 \times 10}{83}$ years, (2) कुजगनि $\frac{4 \times 10}{83}$ years, (3) मकरगनि $\frac{4 \times 10}{83}$ years, (4) वसुगनि $\frac{10 \times 10}{83}$ years, (5) वृषिकुज $\frac{7 \times 10}{83}$ years; (6) तुलाशुक्र $\frac{16 \times 10}{83}$ years, (7) कन्याशुक्र $\frac{9 \times 10}{83}$ years; (8) तुलाशुक्र $\frac{15 \times 10}{83}$ years; and (9) वृषिकुज $\frac{7 \times 10}{83}$ years. Similarly for the other dasas.

The second school will maintain that the initial mahadasha of the horoscope under reference is that of तुलाशुक्र out of which $\frac{69'65}{200} \times 16$ or 5'57 years having elapsed already, there is still 10'43 years to be passed and the mahadasas to follow are those of कन्याशुक्र, मिथुन, मकर, मिथुन, वसु, वसु and so on. The order of the subsidiary periods in each mahadasha is that of the Rasas of the letters in the corresponding formula, e. g. the bhuktis of the 5

जलेशमित्रेन्द्रमृगश्रविष्ठाभगार्यमाशङ्करतारकाणाम् ।

अन्त्यानि वाक्यान्वयसव्यञ्जानि चत्वारि चक्रोपगतानि चाहुः ॥

Sloka 105. The stars Sathabishak, Anuradha, Jyeshtha, Mrigasira, Sravistha, Uttara phalguni, Purvaphalguni and Ardra conform to the last four formulas for the अपसव्यचक्र (Apasavya chakra).

॥ अथ सव्यचक्रवाक्यानि ॥

पौरङ्गायोमातसहोधी ॥ १ ॥ नक्षत्रदासीचर्वणगा ॥ २ ॥

रूपोन्नद्धुर्निधायरङ्गम् ॥ ३ ॥ वाणी चर्खं दधिनक्षत्रम् ॥ ४ ॥

हंसव्यशं परपत्रम् ॥ ५ ॥ भुंतालीकरगोभीमा च ॥ ६ ॥

सुदधिनक्षत्रजः सितः ॥ ७ ॥ वामाङ्गारको ब्रह्मुर्निधिः ॥ ८ ॥

॥ अथापसव्यचक्रवाक्यानि ॥

घनक्षेत्रपराङ्गमिव ॥ १ ॥ सासादब्रह्मुर्निधिर्दासा ॥ २ ॥

चामीमोरीरायघनकर्म ॥ ३ ॥ त्रयोरागीमाभेत्तासह ॥ ४ ॥

ब्रह्मुर्निधिर्दासस्तमेव ॥ ५ ॥ गिरायघनक्षत्रपरः ॥ ६ ॥

गोमांवाचीसदात्रिर्धुञ्जे ॥ ७ ॥ धिजसितभिवाङ्गारिका ॥ ८ ॥

NOTES.

Astrologers are divided into two schools according to their manner of applying these formulas. One class explain that each formula applies to a *nakshatra-pada* of a particular type and gives the order of the *Rasi-mahadasas* composing the entire life represented by the *nakshatra-pada* and that the subsidiary portions of each *Rasi-mahadasa* belong to the *Rasis* mentioned in the formula.

The astrologers of the other class say that each formula is concerned only with the *mahadasa* of the *Rasi* owning the corresponding *nakshatra-pada* (i. e.—to which the formula has reference) and the letters in the mnemonic rule indicate the order and the proportionate lengths of the subsidiary periods of the *mahadasa* in question; and that a life consists of several such *Rasi-mahadasas* following one another in the natural order of the *nakshatra-padas*,

॥ अन्तश्चक्रम् ॥

दशां दशाब्दसंगुण्यां सर्वायुःसंख्यया हरेत् ।

लघ्यमन्तर्दशा ज्ञेया वर्षमासदिनादिकाः १०७ ॥

Sloka 107. The period of antardasa of a planet in a mahadasa (Mahadasa) is found out by multiplying the latter by the number of years assigned to the planet and dividing the product by the number of years constituting the entire Ayus of the Chakra. The result will consist of years, months, days &c.

चक्रेशब्दा भुक्तिराशीश्वरान्दैर्दत्त्वा तत्तद्वाशिमानायुःसंज्ञः ।

अब्दा मासा वासरा नाटिकाया दुःस्वप्नेश दुःस्वरोगाकराः स्युः ॥

Sloka 108. The years assigned to the lord of the main Chakra dasa should be multiplied into the years for the lord of the Rasi whereof the bhukti in the main dasa is required. The product is to be divided by the maximum life-period for the particular Navamsa to which the कालचक्र (Kalachakra) belongs. The result in the form of years, months, days and ghatikas represents the bhukti required. It is said in this connection that the lords of दुःस्वप्न (Dusthana) produce abundance of misery and illness.

इत्थं महादायदिनं महान्दैः संगुण्य त्रयान्तरदास्तु दायि ।

पुनश्च तैस्तेः परमायुरन्दैर्दत्तं दशान्तर्दक्षिता दशाख्याः ॥ १०९ ॥

Sloka 109. The subdivisions (अन्तरदाः-antaradasa) of a subperiod (bhukti or antardasa treated in its turn as a whole) are to be obtained by multiplying the number of days composing the particular bhukti chosen by the number of years of the mahadasa of the planet whose antara is required, and dividing the product by the

years of सिंहविदशा of the Horoscope under reference will be (1) मीनयुक् $\frac{10 \times 5}{100}$ years; (2) मेषयुक् $\frac{7 \times 5}{100}$ years; (3) मृगशिरा $\frac{16 \times 5}{100}$ years; (4) मिथुनयुक् $\frac{9 \times 5}{100}$ years; (5) सिंह $\frac{5 \times 5}{100}$ years; (6) कर्कट $\frac{21 \times 5}{100}$ years; (7) कन्यायुक् $\frac{9 \times 5}{100}$ years; (8) तुलस्य $\frac{16 \times 5}{100}$ years and (9) दक्षिण $\frac{7 \times 5}{100}$ years. The astrologers of Southern India belong to this latter class.

कपेय in his कर्माधिक्य refers to both the schools in the two following slokas.

दशदिपादमभूतीनि मानां वाक्यानि यान्यक्षरपङ्क्तानि ।

तेषां क्रमेणैव दशा प्रकल्प्या वाक्यवत्त्वं साधयति कैश्विदाहुः ॥

There are a number of formulas each composed of a number of mnemonic syllables referring to the several nakshatra-padas beginning with the 1st pada of Aśvini and giving Rasi in a certain order. It is with reference to the order of Rasas in these formulas that the Rasi-mahadashas of which a life is to consist should be determined. The वाक्यक्रम (Vakya Krama), men of one school say, should be adhered to.

मक्षत्रपादैष्यपटीसमुत्था पूर्वा दशा तत्पतिवर्णना ।

पूर्वोक्तपादममरोऽक्ष विधातु केषां विदेह मतमाहुरार्याः ॥

The initial mahadasha of a life belongs to the lord of the Rasi owning the nakshatra-pada occupied by the Moon at the time of birth, being so much of the Rasi-mahadasha as corresponds to the ghatikas that yet remain of the nakshatra-pada and the order of the mahadashas follows the natural order of the nakshatra-padas reckoned from the aforesaid one. This is the opinion, say the ages, held by the other school.

भूतैकविंशद्विरयो नवदिकृपोदशाब्धयः ।

सूर्यादीनां क्रमादब्दा राशीनां स्वामिनो वधात् ॥ १०६ ॥

Sloka 106. 5, 21, 7, 9, 10, 16 and 4 are the years respectively of the 7 planets reckoned from the Sun. The years of the signs correspond to the years of their lords.

जातकपारिजातेऽष्टादशोऽध्यायः

॥ दशान्तर्दशाध्यायः ॥

Adhyaya XVIII.

ON DASAS AND ANTARDASAS.

दशानुसारेण फलं वदन्ति मुनीश्वरा जातशुभाशुभं यत् ।

सारं समुद्धृत्य तथैव वक्ष्ये भेदं यथा विल्लरतो दशायाम् ॥ १ ॥

Sloka 1. Sages say that good and evil come to a person born in this world in accordance with the good and bad dasa he has to pass through. I quote faithfully the essence of what the sages have said, and treat of the distinction between good and evil in a dasa as diffusely as I can.

यलानुसारेण यथा हि योगो योगानुसारेण दशाद्वयेति ।

दशाफलैः सर्वफलं नराणां वर्णानुसारेण यथा विभागः ॥ २ ॥

Sloka 2. A person attains to a yoga good or bad exactly in accordance with the strength of planetary positions ; and the character of the dasa that he will have is dependent on the character of the yoga ; and all that men experience in the world is comprehended in the good and evil cropping up in the dasas ; and the distribution of this good and evil should be declared suitably to the conditions of the four castes.

आदित्यचन्द्रकृजराहुसुरेशमन्त्रि-

मन्दलकेतुशृगुजा नव कृत्तिकायाः ।

figure representing the maximum Ayus in years for the quarter asterism concerned. The quotient will be in days etc. In this way, the big, small and smaller divisions of a planetary period styled Dasa, Antardasa, Antara and Vidasa may be obtained.

विनादीकृत्य नाक्षत्रं खैः खैः संवत्सरैः पृथक् ।

दीपैः संशुण्य सर्वापुरातं सूक्ष्मदशाफलम् ॥ ११० ॥

Stoka 110 What is called सूक्ष्मदशा (Sukshmadasa), i. e. the subdivisions of a नाक्षत्र (Nakshatra) or Kalachakra antara can be obtained by multiplying the figures in Vighatikas of the antara in question into the number of years of the mahadasa of the planets severally and dividing the product by the number of years of the maximum Ayus appropriate to the particular Kalachakra or nakshatra-pada under consideration.

ग्रहपत्तरपासरा हृत्वा परमायुष्यसमामितध्रुवैः ।

निजवर्षगुणाः स्वपाकदा इति पाकेष्वखिलेषु चिन्तयेत् ॥ १११ ॥

इति श्रीनवग्रहकृपया, वैद्यनाथपिरचिते जातकपारिजाते

सप्तदशोऽध्यायः ॥

Stoka 111. When the paka of a planet in the dasa, antardasa, etc. of another planet is required, multiply the number representing the years of the mahadasa of the former into the figure denoting the years, months, days etc. of the latter and divide the product by the fixed number or years for the maximum Ayus. The quotient will be the paka required. This rule is to be applied in the case of every paka that has to be found out.

Thus ends &c.

जातकपारिजातेऽष्टादशोऽध्यायः

॥ दशान्तर्दशाध्यायः ॥

Adhyaya XVIII.

ON DASAS AND ANTARDASAS.

दशानुसारेण कलं वदन्ति मुनीन्धरा जातशुभाशुभं यत् ।

सारं समुद्धृत्य तथैव वक्ष्ये भेदं यथा विल्लरतो दशायाम् ॥ १ ॥

Sloka 1. Sages say that good and evil come to a person born in this world in accordance with the good and bad dasa he has to pass through. I quote faithfully the essence of what the sages have said, and treat of the distinction between good and evil in a dasa as diffusely as I can.

यशानुसारेण यथा हि योगो योगानुसारेण दशावपैति ।

दशाकलैः सर्पकलं नराणां वर्णानुसारेण यथा विभागः ॥ २ ॥

Sloka 2. A person attains to a yoga good or bad exactly in accordance with the strength of planetary positions, and the character of the dasa that he will have is dependent on the character of the yoga, and all that men experience in the world is comprehended in the good and evil cropping up in the dasas; and the distribution of this good and evil should be declared suitably to the conditions of the four castes.

आदित्यचन्द्रकुजराहुसुरेक्षमन्त्रि-

मन्दसकेतुशृगुजा नव कृषिकायाः ।

तेनोनयः सिनदयातटघन्यसेव्य-

सेनानरा दिनकरादिदशान्दसंख्याः ॥ ३ ॥

Sloka 3. Count the stars from Kṛittika in groups of nine. The planets presiding over the dasas belonging to the nine stars composing each group are respectively the Sun, the Moon, Mars, Rahu, Jupiter, Saturn, Mercury, Ketu and Venus respectively and their years are 6, 10, 7, 18, 1st, 19, 17, 7 and 20.

आरोहणीयाधिकभावतुल्यचिन्दायिकाः कर्मभवोदयस्थाः ।

तुङ्गादिचर्गोपगता नभोगाः पद्वीर्यवन्तश्च शुभप्रदाः स्युः ॥ ४ ॥

Sloka 4. Planets prove propitious when they have predominant strength, in their progress towards exaltation, when they have more than the average number of benefic dots correspondingly with the bhavas they dominate, when they occupy the 10th, the 11th and the first bhavas; when they have attained to exaltation and other benefic vargas and lastly when they possess six-fold strength.

मान्दिराशिपतिमान्दिभावगाः स्वल्पचिन्दुरिषुनीचमूढगाः ।

पापखेटशुभभावसन्धिगा राशिसन्धिलवगास्स्वनिष्टदाः ॥ ५ ॥

[[Sloka 5. But planets produce evil when (1) they own the Rasi occupied by Mandi; (2) they occupy the bhavas containing Mandi; (3) they are associated with fewer than the average number of benefic dots; (4) they are in inimical, depressed or eclipsed signs; (5) they are in a भवसन्धि (bhava sandhi) or associated with malefic planets; and lastly when they occupy portions of Rasi-Sandhi (which have been termed inauspicious).

NOTE.

For the term भवसन्धि (bhava-Sandhi), see Sripatipaddhati.

Adhyaya 1, Sloka 8.

दशापतिर्लग्नगतो यदि स्यात् त्रिपद्दशैकादशमथ लग्नात् ।

तत्सप्तवर्गोऽप्यथ तत्सुदृढा लये शुभो वा शुभदा दशा सा ॥६॥

//Sloka 6. Ascertain the Lagna or the rising sign at the time of commencement of a dasa. If the lord thereof be in this Lagna or in the 3rd, the 6th, the 10th or the 11th house from it, or if the Lagna be included in the सप्तवर्ग (Saptavarga) of the lord of the dasa, i. e. if the rising sign, hora, drekkana, saptamsa, navamsa, dwa-dasamsa or trimsamsa be owned by the lord of the dasa or if a friendly planet or a benefic one be in the Lagna, the dasa will prove auspicious.

NOTES.

Vide infra. sloka 14.

This and the next five slokas have been taken from Sripati-paddhati.

दशाधिनाथस्य सुदृढहस्तदुर्बलौ वाऽथ दशाधिमाधात् ।

सरत्रिकोणोपचयस्थितथ ददाति चन्द्रः खलु सरफलानि ॥ ७ ॥

Sloka 7. The Moon produces beneficial effects when in the house of a friend of the lord of the dasa ; or in the exaltation house of the latter or in the 7th house, a Trikona house or in any one of the उपचय (Upachaya) houses with reference to the दशागाथ (Dasanathha).

(*vide infra*, sloka 14.)

उक्तेषु राशिषु गतस्य विधोः स भावः

स्यान्नन्मकालभयभूतिधनादिभावः ।

तत्तद्विषयद्विकृदसी कथितो नराणां

तद्भाषयानिकुदधेतरराशिसंस्थः ॥ ८ ॥

Sloka 8. In the favorable positions mentioned at the previous sloka, the Rasi occupied by the Moon

should represent some one of the 12 bhavas, Iagna, Wealth, etc., at the time of birth. The Moon in one of these favorable positions promotes prosperity in respect to the bhava represented by the Rasi occupied. In the unfavourable positions, the bhava represented by the Rasi (occupied by the Moon) suffers damage.

दशाग्रवेशे खगृहादिसंस्थे हिमघृतौ यत्फलमुक्तमायं(यै): ।

तद्वाच्यमिन्दुर्हि शुभाशुभाख्यं फलं मनोह्रयस्य ददाति ॥ ९ ॥

Sloka 9. What has been described by the ancients such as वराहमिहिर (Varahamihira) as the effect of the Moon being in his own house or that of other planets should be mentioned in this connection. For it is the Moon that produces good and evil to be experienced in the form of mental states (pleasure and pain).

उत्पादितं हि युचरस्य पूर्वं शुभाधिकं कष्टफलं हि यत्तत् ।

सेनाशुसारेण दशासु कल्प्यं शरीरमाजामशुभं क्षुभं च ॥ १० ॥

Sloka 10. The good and evil to be experienced by men in the dasas or planetary periods should be determined in accordance with the इष्ट (Ishta) and कष्ट (Kashta) of the planet who is the lord of the dasa as worked out previously (*vide* भीषतिपद्धति (Sripatipaddhati) Adhyaya 4, sloka 4).

इष्टोत्कटत्वे हि शुभानि पुंसां फलान्यनिष्टान्यशुभोत्कटत्वे ।

साम्ये तु मिथ्याणि फलानि नूनं सर्वत्र तैश्च परिकल्पनीयम् ॥

Sloka 11. Men experience good when the इष्ट (Ishta) portion of a planet's influence is greatly in excess of the कष्ट (Kashta) portion. But when the latter is predominant, evil has to be mostly suffered. But when the इष्ट (Ishta) and कष्ट (Kashta) are even, the effects are

of a mixed kind. In all cases the planetary influence should thus be interpreted.

संज्ञाप्याये यस्य यद्व्यमुक्तं कर्माजीवे यस्य यचोपदिष्टम् ।
मानस्यानालोकयोगोद्भवं च तत्तत्सर्वं तस्य योज्यं दशायाम् ॥१२॥

Sloka 12. Whatever substance is mentioned as belonging to a planet in the (chapter on Definitions) *संज्ञाप्याय* (*Sangnadhyaaya—vide बृहज्जातक-Brhatjataka Adh. II, sloka 12 also ज. व. Adhyaya II sloka 20*), and whatever calling is declared appropriate to a planet in the chapter on Profession (*vide इ. ज. Brihatjataka Adh. X. sloka 1 etc. also ज. व. Adhyaya XV, slokas 43-50*), whatever has been spoken of as the effect of the presence of planets in *bhavas* (*vide इ. ज. XX-1, etc. XVIII-1 etc. also ज. व. VIII-slokas 30-117*) and of their being associated with or aspected by other planets, and of their combinations of *yogas* (except *Nabhassa yogas*), all this must be duly assigned to the planets concerned in their several *dasas*.

NOTES.

Of. कर्माजीविका

संज्ञार्था यदगाह्यवाकरविधिश्लोकेषु यज्जल्पितं
कर्माजीवभिरुपितं फलमिदं यद्व्योपनिन्ता विधौ ।
यद्यप्येक्षणयोगसंभवफलं भावेशयोगोद्भवं
भावेशोरपि याच्यैरपि फले वाच्यं दशायाभिह ॥

This as well as the next two slokas are from *Brhat Jataka*.

In predicting the several effects of the *dasa* of any planet, *Varahamihira* says that it will not do to mention only what has been described to happen in the *dasa* of that particular planet (*vide इ. ज. VIII, slokas 12-13*). These will have to be generally supplemented by the effects due to other considerations as well, of the planet, *viz.*, its influence due to its functioning as

NOTES.

Should the *dasa* period of any planet be bad, the inner soul assumes a malefic character for the time and misery and loss of wealth will be the result.

पाकवामिनि लग्ने सुहृदि वा वर्गेऽथ सौम्ये वि वा

प्रारब्धा शुभदा दशा त्रिदशपदराशेषे वा पाकप ।

मित्रोद्योपचयत्रिकोणमदने पाकेधरस्य स्थितः

चन्द्रः सत्फलबोधनानि कुरुते पापानि चातोऽप्यथा ॥१४॥

Sl. 14. When the lord of a *dasa*, or a planet friendly to the same is in the Lagna initiating the *dasa*; when a *varga* of this Lagna is owned by the lord of the *dasa*; when a benefic planet occupies the Lagna aforesaid; or when the lord of a *dasa* is in an *Upachaya* (Upachaya) position, viz., (1st, 10th, 6th, 11th) with respect to the Lagna, the *dasa* in question will prove prosperous. When the Rasi occupied by the Moon happens to be the exaltation sign of the lord of the *dasa*, or a friendly house, an *Upachaya*, a *Trikona*, or the 7th house with respect to the lord of the *dasa*, the effects will be happy. If the Moon's place be different, the effects will be far from happy.

NOTES.

Of. slokas 6 and 7 *supra*.

Also cf. *विश्वकोशम्*

पाकेशे लग्नवर्तिन्युन सुहृदि शुभे वा तृतीये ऽथ वर्गे

प्रारब्धा सत्फल्य स्थादुपचयभवनस्येऽपि वा पाकनाथे ।

मित्रस्त्रिकोणोपचयमदनेन शीतारविमर्दनेनाद्

उद्गोर्ध्वं सत्फलानां रजयति नितिरामन्यथा निन्दितानाम् ॥

पञ्चमधिकः

दशेशस्य बुद्धे सुहृद्वे दशेशान् त्रिपदकर्मलाभत्रिमेणाख्येषु ।

यदा वाग्मत्या समायाति चन्द्रः शुभे संनिवृत्तेऽन्यथा चेदरिष्टम् ॥

1. Some interpret it as referring to the Lagna (in a nativity) at birth.

2. That is when the lord of the dasa is the owner of the Lagna Rasi, Lagna Hora, Lagna Decanate, Lagna Navamsa, Lagna Dwadasamsa, or Lagna Trimsamsa.

सुहृदि वा कर्तेऽप्य सीतेर्द्विषि वा — may also be interpreted thus: "Or if a friendly planet or a benefic one be in the Varga of the lord of the dasa," or "if the lord of the dasa be in the Varga of a friendly or benefic planet."

लगादिष्टमुद्दोषगस्तभयने तुङ्गे सुहृत्केऽथवा

पाकेषः शुभमिष्टयीक्षणाद्युत्तत्त्वाफभुक्ती शुभम् ।

केन्द्रे वा यदि फोणगेऽस्तिशुभदः पक्षात्रिपट्टायगाः

तुङ्गाद्योपचयेषु ये चलप्रतास्तेषां दद्यातां शुभम् ॥ १५ ॥

||Stoka 15. When the lord of a dasa ripe for fruition happens to be in a swakshetra or in its exaltation or in a friendly house or in an उपचय (Upachaya) place from the Lagna or has the aspect on it of a benefic or a friendly planet, its dasa and bhukti will be favourable. When a Kendra or a Kona is occupied by an exceedingly benefic planet and the 3rd, the 6th and the 11th bhavas by malefic ones, there will be prosperity during the dasa of those among them that are strong and occupy their exaltation or other such उपचय (Upachaya) places.

Cf. पञ्चमीपत्रम्

यद्वापगो गोचरतो विद्ययाद्देश्वरः सोऽद्यसुहृदृष्टयः ।

तद्वापपृष्टि कुस्ते तदानीं कल्याणितश्चेज्जननेऽपि तस्य ॥

केन्द्रेऽस्य सतोऽसतोऽशुभशुभो कुर्यादसा कोणयाः

सर्वे शोभनदाग्निरिषयश्च यद्यप्यनर्गप्रदाः ।

रन्ध्रेऽपि क्लिष्टगणे यदि शुभं कुर्याद्विर्वा शशी

यदेव शुभम्: पराशरमने तत्तदशायां फलम् ॥

अन्योन्यमिष्टग्रहयोर्द्विर्वा शुक्ता शुभं पद्मलशालिनोस्तु ।

सन्नुग्रहौ दुर्बलशालिनौ चेत् पाकापहारे तु तयोत्तरार्थः ॥ १६ ॥

Sloka 16. If two planets be mutually friendly and have six-fold strength, there will be prosperity during their dasa and bhukti. But if the two planets be inimical and weak, their पक (Paka) and अपहार (Apahara) may entail evil.

Cf. कलदीपिका

बलीनिता मन्मनि पाकनायो मौल्यं म्यनीयं रिपुमन्दिर् वा ।

मातस्य यद्वायव्येति चारात् तद्वायव्यागं कुरुते तदानीम् ॥

करोति यद्वायव्यगतः स्वपाके तद्वायव्यं त्वशुभं शुभं वा ।

शुभं शुभम्योमचरस्य पाके पापस्य दाये त्वशुभं यदन्ति ॥ १७ ॥

Sloka 17. A planet produces its effect upon the bhava it occupies during its dasa, this effect being good or bad according to the nature of the planet. If the planet be a benefic one, good is to be expected, say the astrologer, during its dasa, to the bhava concerned; if the planet be malefic, the bhava will suffer evil.

Cf. कलदीपिका

यद्वायव्यः पाकमतिर्दशेरात् तद्वायव्यानां कलानि कुर्यात् ।

निपसरिः पाकमभावाग्रेन् दुःखं विदध्यादितरत्र सौख्यम् ॥

सौम्यान्वितग्रहदशाऽतिशुभप्रदा सात्

पापान्वितस्य विफला परिपाककाले ।

मिश्रग्रहेण सहितस्य दशापहारे

मिश्रं फलं भवति मिश्रचलान्वितस्य ॥ १८ ॥

|| *Sloka 18.* The *dasa* of a planet will be very auspicious when it is in conjunction with a benefic planet. If it be in conjunction with a malefic one, its *dasa* when ripening will be barren of effect. If the planet concerned be associated with one of mixed nature and be neither weak nor strong, its *dasa* and *apahara* will be characterized by effects of mixed nature.

यद्वातुखेटस्य दशापहारे तद्वातुविषायविमादुरार्थाः ।

यातुख्यं पापविषयस्य पाकेऽभिपुद्भि शुभदस्य धातोः ॥ १९ ॥

Sloka 19. Whatever be the metal assigned to a planet, the acquisition of property in that metal takes place during the *dasa* and *apahara* of that planet. If the planet concerned exert a malefic influence the property in the metal will diminish during its *dasa*, but if the influence be benefic, the property will receive accession.

सपत्नखेटोपगतस्य पाके सपत्नपुद्भि सकलार्थनाशम् ।

यत्कर्मकर्तृग्रहपाककाले तत्कर्मसिद्धिं प्रयदन्ति सन्तः ॥ २० ॥

Sloka 20. During the *dasa* of a planet associated with a hostile one, enemies will multiply and all undertakings will fail. Of whatever business or concern a planet is a *karaka* (promoter), that concern will succeed, as the wise say, during the *dasa* of that planet.

यत्कार्यकारिविषयस्य दशायु तत्कार्यसिद्धिं प्रयदेक्षराणाम् ।

शुभग्रहोऽपि यदि कार्यसिद्धिं पापस्तु तत्कार्यविनाशमेव ॥ २१ ॥

Sloka 21. If men's success in a business or concern be the subject of inquiry, the astrologer should predict the success of the concern during the *dasa* of the planet that is the promoter of the concern in question. If the influence of the planet be for good, the prosperity

of the concern may be predicted ; if for evil, the concern will be a failure.

- राजस्थानपराजकारकदशा राजप्रसादप्रदा

देवच्योमचरस्य पाकसमये तदेवताराधनम् ।

धर्माधीशदशागमे सति तपोधर्मादिसिद्धिं वदेत्

कर्मक्षस्य दक्षापहारसमये यज्ञादिकर्मोत्सवम् ॥ २२ ॥

Sloka 22 Royal favor is usually secured during the *dasa* period of the planet that is the *karaka* of royalty (viz. Jupiter) or owns the *bhava* representing it (5th *bhava*) The worship of the deity represented by a planet comes on *aprahara* during the period of the ripening of its *dasa*. Perfection in the practice of religious austerities, good works etc., may be predicted to come on during the advent of the *dasa* of the lord of the 9th *bhava*. The palmy time for sacrifices and other meritorious rites will be during the *dasa* and *apahara* of the lord of the 10th *bhava*.

सत्त्वादिग्रहपाकभुक्तिसमये सप्तद्रुणो जायते

जन्मर्क्षादिनयर्धगग्रहदशा कुर्याति भूतं फलम् ।

कर्मर्क्षादिनयर्धगस्य बलिनः पाके भविष्यत्फलं

चाधानादिगतस्य सर्वमफलं पाके फलं वा वदेत् ॥ २३ ॥

Sloka 23 During the *Paka* and *bhukti* of a planet, the predominant quality characterising it whether *sattva* (*Satva*) *rajas* (*Rajas*) and *tamas* (*Tamas*) (*vide* *Adhyaya 2*, *sloka 16*) generally manifests itself. This manifestation foreruns or inaugurates the *dasa* of the planet in case it should occupy one of the 9 asterisms from the *Janmarksha* (*Janmarksha*) But if the planet's position be in one of the 9 asterisms from the *Karmarksha* (*Karmarksha*), the manifest-

tation adverted to will take place some time after the dasa has set in. When the place of the planet is among the nine stars from the आपान (Adhana), the manifestation in question will not take place, or if it takes place at all, it will be only so long as the dasa lasts.

NOTES.

For अन्यर्थ, समर्थ and आपान *vide supra* Adhyaya 9, Sl. 78-80.

शीर्षोदयगतः खेटः पाकादौ फलदो भवेत् ।

शृष्टोदयस्य पाकान्ते चोभयोदयगः सदा ॥ २४ ॥

Sloka 24. A planet in a Sirshodaya sign yields fruit at the initial portion of the period of life influenced by him. But the same planet in a Prishtodaya sign does it at the final stage. But if he should be in a sign which has both the characteristics, he becomes fruitful at all times.

cf. फलदीपिका

कालेन शृष्टोदयमस्तकोदयस्थिताऽन्त्यमध्यप्रथमेषु पाकदाः ॥

पट्टेष्टस्य दशाविलापकरणी मृत्युर्विनाशप्रभो-

रत्तन्वयोमशरस्य यन्धुमरणं पाकेऽपहरेऽथवा ।

संपत्साधकमैत्रपाः परममैत्रक्षेमवाराधिपा-

येतेषामपहारशुक्तिसमये संपत्समृद्धिं वदेत् ॥ २५ ॥

Sloka 25. The dasa of the lord of the 6th bhava may lead to wailing and lamentation. During the paka or the apahara of the lord of the 8th bhava, death may set in. When the dasa or apahara of the lord of the 7th bhava is in progress, a near relative may be lost. Without overlooking the above, the astrologer may predict prosperity in general during the apahara or bhukti of planets presiding over the asterisms termed संपत् (Sampat), साधक (Sadhaka), मैत्र (Maitra), परममैत्र (Parama maitra) and क्षेम (Kshema).

NOTES.

The terms जन्म, कष and अपान have been explained already in Adhyaya 9, slokas 28-30. The nine stars counted from any one of the above three are termed respectively (1) जन्म (2) क्षेप (3) निपत् (4) क्षेम (5) मयुत् (6) सापक (7) कष (8) येव and (9) परमेश्वर.

८. कान्तिपेक्षा

चोराज्जीविमनर्थतां च दशनं रोगान् बहुन् बुद्धति
भूत्यत्वं लभतेऽपमानमयज्ञः पक्षेदायाये मणम् ॥
जामातुर्व्यसनं क्लृप्तविरहं स्त्रीहेत्यनर्थागमं
दूनेचो विषलिन्यसत्यभिरति गुह्यामवं वाटनम् ।
रन्ध्रेणापुपि शोकमोहमदमान्तार्यात्रिमुच्छोच्छ्रिति
दारिद्र्यं भ्रमणं जदेदपयशो व्याधीनवतां मृतिम् ॥

त्रिमण्डलेष्वैकस्मिन् पापस्तिष्ठति दुर्बलः ।

तदशायां मृतिं विन्द्यात् ससौम्यो यदि शोभनम् ॥ २६ ॥

Sloka 26. When, in one of the three cyclic divisions into which the twelve bhavas may be arranged under certain conditions for Ayurdaya purposes, there is a malefic planet devoid of strength, the person concerned may come by his death during its dasa. In case the weak planet in question happens to be benefic, all will go well.

राशिसन्धिगदाये तु शोकरोगादिपीडनम् ।

विशङ्कागमनुक्रान्तदशा मृत्युफलप्रदा ॥ २७ ॥

Sloka 27. When the dasa of a planet occupying a सन्धिसन्धि (Riksha-Sandhi) is in progress, a person may be afflicted with sorrow and disease. When a planet has progressed no further than the 30th degree of a Rasi, its dasa may produce death.

नीचस्थितो जन्मनि यो ग्रहः स्थात् स चापि तद्युक्तस्वगो न शक्तः ।
दातुं शुभं राहुयुतस्त्वनिष्टं तत् क्षेत्रगतस्तद्युवराधिपश्च ॥ २८ ॥

Sloka 28. A planet occupying its depression at a birth is not competent to produce good effects, nor is another associated therewith. If the depressed planet be in conjunction with Rahu, it may do harm ; as also the planet occupying a house owned by it and the one owning its depression Rasi.

तत्तद्वावाधीश्वरस्याधिपत्रयो वा खेदो विन्दुशून्यर्कयुक्तः ।

तत्तत्पाके मूर्तिभावादिकानां नाशं त्रयादेवमाहुर्मुनीन्द्राः ॥ २९ ॥

Sloka 29. When any one of the several bhavas such as the Lagna is the subject of inquiry, and when a planet exceedingly inimical to the lord of the bhava under consideration occupies a house void of benefic dots, the astrologer, relying upon the unanimous declaration of eminent sages, may announce that the bhava in question will suffer annihilation during the ripening of the dasa of the inimical planet referred to.

पापास्थानपतयुतग्रहदशा श्लोकादिरोगप्रदा

तत्केन्द्रस्वदशापहारसमये दुःखं विदेसादनम् ।

अन्योन्याष्टमपष्ठमयुचरयोः पाकापहारे भयं

देक्षत्यागमनयमिष्टानुमयोः सर्वं विमिश्रं वदेत् ॥ ३० ॥

Sloka 30. The dasa period of a planet owning a पापास्थान (Badhasthana) as well as of the one associated therewith leads to disease, distress and other such evils. During the dasa and apahara of a planet occupying a Kēndra from the पापास्थान (Badhasthana), sorrow and foreign travel will crop up. If two planets occupy the

6th and the 8th places in respect to each other, the astrologer may predict danger, exile or some untoward event during their paka and apahara; but if the planets in question be benefic and friendly, the effect will be mixed.

NOTES.

* वापस्थान and वापक are defined thus—

आरुद्रराशौ चर आवराणौ ह्येवं तु वापा नमो विचिन्त्या ।

तथौभये कामगृहे प्रयाणां केन्द्रेषु भेषामिति केनिवाहुः ॥

चरस्थितौभये लग्ने लग्नपर्यासिभिः कमात् ।

प्रयाणां केन्द्रान्त्येषां ग्रहेष्वधिकगृह्यते ॥

* When the Lagna (whether of birth or of query) is a moveable, immoveable or dual sign, the 11th, the 9th and the 7th places therefrom taken in order are termed वापस्थानाः or troublous positions. The planet owning a वापस्थान as well as the one occupying it or its Kendra is called वापक (Also vide Adhyaya 2, st. 48).

पाके दीप्तस्य राजा भवति धनयशोदानविद्याविनोदी

स्वस्वस्याचारधर्मश्रयणबहुसुखारोग्यवित्तान्वितः स्यात् ।:

राजप्रीतिं विभूतिं सुखमिह मुदितरूपोभवात्तस्य दाये

शान्तस्वारीग्यसीत्यभियमवनिपतिप्रीतिप्रस्ताहमेति ॥३१॥

Sloka 1. If the planet ripening the fortune of a person at any time be the one termed रीत (Deeptha) (vide Adh. 2, slokas 16-19), he will become a king with an abundance of wealth, fame, patronage and learning to make him happy, if a स्वस्थ (Swastha), he will have secured to him the benefits of old traditions, religious observances, the hearing of pious homilies, exceeding comfort, health and wealth, if a मुदिन (Muditha), its gifts to him will be in the form of royal favour, power and worldly happiness, if a शान्त (Santha), the effect

will be exemption from ailments, happiness, prosperity, the good will of the rulers and a spirit of enterprise.

पाके शक्तस्य विद्याविनयघनतपःसिद्धिर्धर्मप्रवृत्तिः

चोरास्रातिक्षितीशैर्मयमनुजमृतिः पीडितस्य ग्रहस्य ।

दाये दीनस्य दैन्यं विकलखगदशा शोकरोमग्रदा स्यात्

चिच्छ्लेशः खलस्य प्रतिदिनमरिभिर्भातखेटस्य भीतिः ३२

||*Sloka 32.* When the *dasa* of a planet termed शक्त (Sakta) is in fruition, a person will evince a predilection for learning, education, money, religious austerities, acquisition of supernatural powers and works of charity. During the progress of the *dasa* of a planet called पीडित (Peedita), a person may have to apprehend danger from robbers, enemies and the rulers of the land, or lose a younger brother. Distress is all the legacy that a दीन (Deena) planet could leave. The *dasa* of the ill-conditioned planet termed विकल (Vikala) leads to distress and disease; that of a खल (Khala) produces mental anguish; and lastly, the planet in the भीत (Bheetha) state keeps the person under its influence in dread of adversaries.

विलम्बतारेन्दुमनामताराप्रश्नेन्दुनक्षत्रगणेषु मध्ये ।

बलाधिकर्षेष्टदशाक्रमेण फलं शुभं वाऽशुभमाहुरार्याः ॥ ३३ ॥

Sloka 33. Note down these four stars: viz. (1) the one occupied by the Lagna; (2) that occupied by the Moon; (3) that indicated by the name of the person concerned; and (4) that occupied by the Moon at the time of the query. Ascertain which of these is strongest. Starting with the *dasa* of the lord of this predominant star and following the order of the *nakshatra dasas*,

astrologers of eminence announce the good or evil falling to the lot of the person concerned.

उत्पन्नक्षत्रविलम्बतो वा भूयात्क्रमेणैव दशाफलानि ।

दशावसानेष्वशुभं च सर्वे कुर्वन्ति सामान्यफलं नराणाम् ३४

Sloka 34. If the Rasi containing the उत्पन्न (Utpanna) nakshatra (*vide* next sloka) be stronger than any referred to in the preceding sloka, it is quite possible that the person about whom divination is to be made, may get the fruits of all the dasas of his life calculated from the Utpanna nakshatra as the starting point. It is to be understood as a general rule that all planets have a tendency to work evil at the end of their several dasas.

जन्मर्क्षोत्पन्नस्तु पञ्चममवाऽथोत्पन्नसंज्ञा दशा

स्यादाधानदशाऽप्यतोऽष्टममवा क्षेप्तान्महाख्या दशा ।

आसी चैव दशावसानसमये मृत्युप्रदा स्याच्चर्णा

स्वल्पानल्पसमायुषां त्रिवधपञ्चदशदायान्तिये ॥ ३५ ॥

Sloka 35. Ascertain the 5th, the 8th as well as the 4th star from जन्मर्क्ष (Janmarksha), *i. e.* the star occupied by the Moon at the time of a person's birth. Cycles of dasas are calculated from every one of these as the starting point. The dasa counted from the 5th is called उत्पन्न (Utpanna); that from the 8th, आधान (Adhana); that from the 4th, क्षेप्त (Kshema). If the dasas in these cycles have their ends tallying with each other or with the end of the dasa taken in the same order from जन्मर्क्ष (Janmarksha), *i. e.* giving the same number of years, months, etc., it is a sign that the life of the person concerned is to end with the dasa. In the case of people endowed with short, long and medium lives, the demise

will happen at the close of the 3rd, the 7th and the 5th dasa respectively.

cf. परागद

अल्पायुर्योगिनामस्य विपदाये मृतिं वेत्त ।

जातस्य मध्यमे योगे प्रत्यसौ तु मृतिर्भवेत् ॥

दीर्घायुर्योगिनामानां वधमे तु मृतिर्भवेत् ।

॥ निर्याणदशा ॥

जातोऽहि चैदर्कश्चनिस्फुटैवतारादिनिर्याणदशा प्रकल्प्या ।

तारेयराहुस्फुटयोगतारा पूर्वा दशा रिष्टकरा रजन्याम् ॥ ३६ ॥

[[Stoka 36. If the birth of a person be during day time, his exit from the world is to be thus determined : Add the figures for the Sun and Saturn, and find out the asterism and the portion thereof indicated by this total. In the महादशा (mahadasa) of this asterism, find out which period corresponds to the particular portion of the star already found. The death of the person concerned will occur at this point of time. If the birth be during night, add the figures for the Moon and Rahu ; ascertain as before the particular period of the mahadasa corresponding to the portion of the asterism indicated by the total. This will give the time of निर्याण (Niryana).

॥ गुलिकदशा ॥

गुलिकमिवनक्षत्रादशा तस्य प्रकल्पिता ।

रसुक्तपदार्थविद्या महाकरी च मृत्युदराः ॥ ३७ ॥

[[Stoka 37. Ascertain the asterism occupied by Mandi at the time of a person's birth. The dasa of Gulika is reckoned from this star. The lords of the Rasi and the Navamsa occupied by Gulika as well as

the preceding *sloka*. सूलाक्ष (Soolarksha) is the 8th Rasi from the place occupied by the Karaka or its 7th, whichever of them is found to be stronger. त्रिकोण means the सूलाक्ष and its triangular signs.

Soola dasas are helpful to find the निर्वान (Niryana) of any particular relative signified by the karaka under consideration.

तत्कारकस्थितगृहादिषु सर्वभेषु

चक्रप्रमाणदलवत्सरसंयुतेषु ।

वीर्याभ्यसेषु शुभदृष्टियुतेषु सौख्यं

नीचारिपापयुतभेषु वदन्त्यनिष्टम् ॥ ३९ ॥

Sloka 39. Should the signs representing the Rasi and other Vargas (Hora, Drekkana, Saptamsa, etc.,) occupied by the Karaka under consideration happen to be strong either by the association of, or aspect by, benefics, one may predict good results at the year signified by the number of years allotted to the lord of the respective sign representing the Varga (according to the Udu dasa system) increased by 6. But if the sign happens to be either the debilitation or inimical house of the karaka planet, or be also occupied or aspected by a malefic planet, one has to divine only evil during the said years.

NOTES.

The above meaning is only tentative. "वत्सरसंयुतेषु" has been taken to mean as "with 6 years added." As it is not explicit as to to what number this 6 should be added, it is interpreted as the years according to the Udu dasa system allotted to the lords of the several Vargas occupied by the karaka in question.

॥ महादशाविशेषः ॥

यथास्तमनः शशी उदधिपेनालोकितो वा युत-

क्षेपो यददशा विशेषकल्पा यक्ष्यामि तत्रकत्रम् ।

देहे पापयुते तु रोगमधिकं जीवे तु जीवन्नमं

दद्याद्यनयोः सदा बल्युतिर्युत्थं दद्यायां नृणाम् ॥ ४० ॥

Sloka 40. If at a birth, the planet owning the asterism or the Navamsa occupied by the Moon should aspect the latter or be in conjunction with it, the Kala-chakra dasas of these planets will be fraught with the special effects to be mentioned. Disease crops up when the देह (Deha) of the dasas in question is associated with an evil planet; and dissidence when such a planet occupies the जीव (Jeeva). If both the देह (Deha) and जीव (Jeeva) be occupied by malefic planets, and the evil influence thus become overpoweringly strong, death will follow as a consequence.

॥ अथान्तर्दशाविशेषफलम् ॥

पापो विलग्नशृङ्गो यदि तदद्यायां

पापापहारसमये बहुशोकरोगम् ।

विचक्षणं नृपसपत्नभयं नराणां

सौम्यस्य मिश्रमखिलं प्रवदन्ति सन्तः ॥ ४१ ॥

Sloka 41. If a malefic planet occupy the Lagna, astrologers say that during the progress of its dasa, there will be much distress and disease, loss of wealth, and risk from rulers and foes, when the apahara belongs to a malefic planet. The effect will be wholly mixed in the apahara of a benefic planet.

लग्नाधिपदशाकाले पापभुक्तौ महद्भयम् ।

रोगमृत्युभयं सर्वे वदन्ति स्थाननाशनम् ॥ ४२ ॥

Sloka 42. During the time of the dasa of the lord of the Lagna and the bhukti of a malefic planet therein,

astrologers unanimously say that there will be much evil to be apprehended taking in the form of disease, death or loss of place.

घनाधिपदशाकाले मन्दभुक्तौ घनक्षयम् ।

इष्टवन्धुविरोधश्च भविष्यति न संशयः ॥ ४३ ॥

Sloka 43. At the time the dasa of the lord of the 2nd bhava is in progress and in the bhukti of Saturn, loss of wealth, and quarrel with friends and relations will undoubtedly crop up.

घनाधिपः पापस्वगो यदि स्यात् शून्यारभोगीशदिनेश्वराणाम् ।

अन्तर्दशायां घननाशमाहुः पापान्विते सङ्ग्रहने तथैव ॥ ४४ ॥

Sloka 44. If the lord of the 2nd bhava be malefic, astrologers declare that there will be loss of wealth during the antardasas of Saturn, Mars, Rahu and the Sun. The same holds good when a malefic planet occupies that bhava.

घनान्वितः पापस्वगस्तदीशस्यान्तर्दशायां क्षितिपालकोपात् ।

मानार्थनाशं निगलं नराणां स्वान्वृत्तिं मित्रविरोधमेति ॥ ४५ ॥

Sloka 45. When a malefic planet occupies the 2nd bhava, the person concerned will have to suffer during the antardasa of that planet through the ill-will of the ruler of the land, loss of honor, loss of wealth, imprisonment, loss of high status among men, and may incur the hatred of his friends.

पापग्रहे विक्रमभावनाथे पापान्विते पापवियचराणाम् ।

अन्तर्दशायामरिशस्त्रचोरैर्दुःखं समायाति शुमान्विते वा ॥ ४६ ॥

Sloka 46. If a malefic planet owning the 3rd bhava be associated with a planet also malefic, trouble will come to the person concerned through the instrumenta-

lity of foes, weapons and thieves during the antardasa of malefic planets. This is not an unlikely result even when the lord of the 3rd bhava in question is associated with a benefic planet.

दुश्चिक्वभावाधिपदायकाले मन्दारमोगिष्वजमानुभुक्तौ ।

नाशं यदेतन्न सहोदराणां मयेदिशेषात्सहजैर्विरोधः ॥ ४७ ॥

Sloka 47. During the dasa of the lord (when malefic) of the 3rd bhava and in the bhukti of Saturn, Mars, Rahu, Ketu or the Sun an astrologer may generally predict loss of brothers and sisters, or, at all events, a misunderstanding with them.

क्षेत्राधिनाथस्य शुभेतरस्य पाके तु पापग्रहभुक्तिकाले ।

स्वानन्वृतिं यन्धुजनैर्विरोधं कृम्यादिशोचिष्विनाशमाहुः ॥ ४८ ॥

Sloka 48. At the ripening of the dasa of the lord of the 4th bhava, when other than benefic, and during the bhukti of a malefic planet, astrologers say there will be loss of place, quarrel with relatives, damage to agriculture and kindred pursuits, to cattle and to wealth.

पापापहारसमये सुतराधिपस्य

पाके नृपालमयमिष्टसुवार्तिमाहुः ।

सौम्यापहारसमये सुतविचलाम-

सूर्यशिनन्धुजनलालनमिष्टसिद्धिम् ॥ ४९ ॥

Sloka 49. In the dasa of the lord of the 5th bhava, when a malefic planet has its apahara, astrologers say there will be danger to be apprehended from the sovereign, or a dear son may fall ill. But during the apahara of a benefic planet, there will be accession of wealth and children, kind attentions from the rulers and kinsmen and the attaining of what is wished for.

पष्टेशपाकसमये तु शुमेतराणां

भुक्तौ नृपानलभयं व्यसनं च रोगम् ।

पाके कलत्रगृहपस्य खलापहारे

पत्नीविनाशमटनं च विदो वदन्ति ॥ ५० ॥

Sloka 50. Wise astrologers say that in the *dasa* of the lord of the 6th bhava and in the bhukti of planets not benefic, a person has to apprehend danger from a king or from fire; he may suffer some misfortune or become liable to disease. In the *dasa* of the lord of the 7th bhava and in the *apahara* of a planet in the *पक* (Khala) state, the person concerned may lose his wife and become a wanderer.

रन्ध्रस्थानिदशागमे रिपुभयं पापापहारे मृणां

आपुर्वितयशोविनाशमटनं स्थानान्भुक्तिं वा वदेत् ।

पाके धर्मगृहाधिपस्य मरणं पित्रोरधर्मायति

भुक्तौ पापत्रियधरस्य निगलप्राप्तिं च विचक्षयम् ॥ ५१ ॥

Sloka 51. During the *dasa* of the lord of the 8th bhava and in the *apahara* of a malefic planet, the astrologer may predict risk from foes, loss of life, of wealth, of fame, rambling about or ejection from a place of honor. During the bhukti of a malefic planet in the *dasa* of the lord of the 9th bhava, the evil cropping up may be death of parents, accrual of iniquities, imprisonment and waste of wealth.

क्रमेशस्य खलस्य पाकसमये भुक्तौ यदा पापिनां

इष्टार्तिं पदविच्युतिं सुखपशोदानि च विचक्षयम् ।

मन्दारार्कफणीशभुक्तिप्रमये लाभेशदाये सुखं

कृप्यादिप्रविनाशनं नृपभयं विचक्ष्य नार्थं विदुः ॥ ५२ ॥

Sloka 52. Whenever the *dasa* of the lord of the 10th bhava in the खल (Khala) state ripens, there will crop up, during the भुक्ति (bhukti) of malefic planets, sickness to those that are dearly loved, removal from office, loss of comfort and fame, and waste of money. In the *dasa* of the lord of the 11th bhava and during the bhukti of Saturn, Mars, the Sun or Rahu, there may be affliction, ruin of agricultural and other operations, danger from the sovereign and loss of wealth.

व्ययेशदाये रविमन्दभीमभुक्ती कलत्रात्मजचन्धुवैरम् ।

बलक्षयं मानधनशयं च फणीशभुक्ती विपरीतिमाहुः ॥ ५३ ॥

Sloka 53. When the *dasa* of the lord of the 12th bhava is in progress and when the bhukti of the Sun, Saturn or Mars has set in, the person concerned, say the astrologers, will be at variance with his wife, sons and relations, and will suffer loss of strength, of honor and of wealth. During the bhukti of Rahu, he may be exposed to risk from poison.

अन्योन्यपट्टाष्टमपाकभुक्ती पदभुक्तिं वा मरणं नराणाम् ।

एकस्योरन्तरदायकाले मृत्युं वदेद्दुर्बलशालिनोस्तु ॥ ५४ ॥

Sloka 54. During the *dasa* and bhukti of planets which occupy the 6th or the 8th place from each other, men suffer loss of place or loss of life. During the *dasa* and antara of two weak planets occupying the same bhava, the death of the person concerned may be predicted.

क्रूरग्रहदशाकाले क्रूरस्वान्तर्दशागमे ।

मरणं तस्य जातस्य भविष्यति न संशयः ॥ ५५ ॥

Sloka 55. When the *dasa* of a malefic planet is in progress, and the antardasa of a planet likewise malefic

has set in, the death of the person concerned will surely take place.

शूरराशिमताः पापाः शत्रुखेटनिरीक्षिताः ।

शत्रुखेचरसंयुक्तास्तद्व्यायां मृतिर्भवेत् ॥ ५६ ॥

Sloka 56. If malefic planets occupy a malefic Rasi and be associated with or aspected by inimical planets, the death of the person concerned will happen during the dasa of such malefic planets.

दशाधिपस्य यः शत्रुस्तस्य भुक्त्यन्तरान्तरे ।

मृत्युकालो मयेभूतं पापखेटस्य निश्चयः ॥ ५७ ॥

Sloka 57. Mark the planet that is inimical to the lord of a *पण्डु* (Mrityu) dasa. During the *bhukti*, *antara* and *sukshma* dasa of this inimical planet, the time of death of the person concerned will indeed come. There need be no doubt of this when the inimical planet happens to be malefic.

स्त्रोधादिजन्यमशुमस्त दशामरेक्षे

भावादित्जं फलमशोभनपाकमध्ये ।

दृष्ट्युद्भवं सकलपापवियचराणां

पाकावसानसमये फलमाहुरार्याः ॥ ५८ ॥

Sloka 58. It is at the outset of the dasa of a malefic planet that the effect of its being in its exaltation or other *varga* will appear. Its influence over the *bhava* and the like that it presides over will be felt in the middle of the dasa; while the aspect upon it bears fruit towards the conclusion. This holds good, say the astrologers, in the case of all malefic planets.

विख्यातवर्मागिरतिर्मतिः स्यादन्तर्दशान्तरे चरणे न चिन्ता ॥
 व्ययश्च दन्तोदरनेत्रावा कान्तासुतेभ्यो विष्टुतिश्च चिन्ता ।
 नृपांश्चौराहितनम्बुवर्गैः स्वगोत्रजैर्वा प्रमलः कलिः स्यात् ॥

दशा दशाहता मासाश्चैकस्थानं विनापरे ।

एकस्थानं विगुणितं दिनान्यन्तर्दशाक्रमः ॥ ६१ ॥

Sloka 61. Multiply the years of a Mahadasa by the years of the planet whose antardasa is required. The product when divested of the figure in the unit's place will represent the months composing the antardasa. Multiply the figure in the unit's place omitted in the last operation by 8. The result will be the number of days forming part of the antardasa required.

॥ रविदशायां अन्तर्दशाफलानि ॥

दिजभूपतिशस्त्रार्थधनप्राप्तिर्मनोरुजा ।

विदेशवनसंचारे मानोरन्तर्गते रवौ ॥ ६२ ॥

Sloka 62. During the dasa and bhukti of the Sun, a person may acquire wealth through Brahmins or Kshatriyas, or by a resort to arms or other ways; he may at the same time have much mental suffering and lead a wandering life through a foreign wild country.

Of. कनकादिभूषण

महीधरादुपलभ्यतेऽपि कर्मणो यनापत्यन्त्यव्ययमिति प्रनामयम् ।

न्यरोष्णलकं ननयदियोगने मयं निनां दशां प्रवितति तीक्ष्णदीपितौ ॥

चन्द्रमित्रजनैरर्थं प्रमादं मित्रसज्जनैः ।

पाप्मुरोगादिसंतापं मानौ चन्द्रदशान्तरे ॥ ६३ ॥

Sloka 63. When the Moon has its bhukti during the progress of the Sun's dasa, a person will have access-

sion of wealth through the instrumentality of relatives and friends, indulge in idle pastimes in the company of intimate and respectable people and suffer severely from jaundice and kindred ailments.

Cf. कलदीपिका

रिपुशयो व्यसनशमौ धनागमः कृपिक्रिया गृहकरणं सुदयुतिः ।
सयानिलप्रतिहतिर्यन्दायकं शशी यदा हरति जलोद्भवा रुमः ॥

Also आतकाभरण

करोति नन्दस्तरणेर्दशायां सुवर्णभूषणम्बरविदुमासिम् ।
समुत्तिष्ठति मानमुत्खामिदृष्टिं विरोधिवर्गपश्यं जयं च ॥
पक्षेस्तेहेशस्य चरन्निपाके कुर्यान्मृगाङ्गो यदि लाभमुखैः ।
प्रमादमद्वय्यो मङ्गलीं च पाण्डुं केवांभिदेवन्मतमत्र चोक्तम् ॥

रत्नफाश्वनविभार्तिं राजलेहं शुभावहम् ।

पैत्यरोमादिसंचारं कुजे भानुदशान्तरे ॥ ६४ ॥

Sloka 64. When Mars has its apahara in the Sun's daaa, an astrologer may foretell to the person concerned acquisition of wealth in the form of gems and gold, royal favor leading to prosperity, contraction and transmission of bilious and allied diseases.

Cf. कलदीपिका

हनागमः पदविरहोऽपीडनं मणोद्भवः सङ्कलनैर्विरोधिता ।
महीभूतो भवति मयं वनञ्च्युतिर्यदा कुम्भो हरति त्दार्कगत्तरम् ॥

Also आतकाभरण

तत्प्रवालवलयमौतमुचेलं मङ्गलानि विनय च विधत्ते ।
मङ्गलं कमलिनीरुदशायां भूमिपालकुलतः किल मानम् ॥

अकाले मृत्युसंतापं वन्धुवर्गारिपीडनम् ।

पदच्युतिं मनोदुस्खं रवेरन्तर्गतेऽप्यहौ ॥ ६५ ॥

Sloka 65. Pang of death prematurely setting in,

trouble from relatives as also from enemies, loss of place or mental misery may be expected in the bhukti of Rahu in the Sun's mahadasa.

cf. कलशपिका

रिपुद्वयो घनहृतिरापदुद्गमो विपाद्भयं विषयविमूढता पुनः ।

शिरोद्वशोरधिकरुगेव देहिनां अहो भवेदहिमकरायुरन्तरे ॥

सर्वपूज्यं सुताद्विचं देवब्राह्मणपूजनम् ।

सत्कर्माचारसद्गोष्टिं रवेरन्तर्गते गुरौ ॥ ६६ ॥

Sloka 66. What is all-worthy—wealth got through a worthy son, honor to Gods and Brahmanas, virtuous acts, good traditional observances, good society and good conversation will distinguish the antardasa of Jupiter during the Sun's mahadasa.

cf. कलशपिका

रिपुद्वयो विविधवनासिरन्ध्रं सुरार्चनं द्विजगुरुष्वन्युपजनम् ।

श्वधूमो भवति यस्वरोगता गिरां पतौ प्रविशति गोपतेर्दशाम् ॥

Also लालकामणे

सद्व्रजश्राम्यादिषु सद्गृहेषु सख्यौ मतिर्विप्रसुरार्चनेषु ।

भूपाससन्मानवनानि नूनं मानोर्दशायां वरतीन्द्रवन्द्ये ॥

सर्वशत्रुत्वमालम्बं हीनश्रुतिं मनोरुजम् ।

राजचौरभयप्राप्तिं रवेरन्तर्गते शनौ ॥ ६७ ॥

Sloka 67. During the bhukti of Saturn in the Sun's dasa, a person should be prepared for hostility from every one, want of energy, an ignoble calling, mental worry, and liability to risk from the rulers or thieves.

cf. कलशपिका

घनाह्विः सुतविरहः शिवा रुनो गुरुन्ययः सपदि परिच्छिद्युतिः ।

मच्छिन्ना भवति ककप्रपीडनं शनैश्चरे सक्लृप्तान्तरं गते ॥

Also जातकाभरण

नीचारिभूमीपतिभीतिर्यैः कष्टदूषणाद्यामयसंभवः स्यात् ।
मित्राण्यमित्राणि भवन्ति नूनं शनैश्चरे भातुदशान्तरस्थे ॥

घनघुपीटा मनोदुःखं सञ्जोत्सादं घनक्षयम् ।
किंचित्सुखमयामोति खेरन्तर्गते शुधे ॥ ६८ ॥

Sloka 68. Trouble from relatives, mental distress, depression of spirits, waste of money and slight comfort are what may be expected in the apahara of Mercury during the progress of the Sun's dasa.

c/. कलशीपिका

विचर्षिकापिक्कस्तकुट्टकामला विशर्वनं नटरकशीपवीडनम् ।
महाक्षयतिग्गदमवो भवेत्तदा विधोः सुते चरति खेरपाब्दकम् ॥

Also जातकाभरण

विचर्षिकाददुविकारपूर्वः घामामयैर्देहनिपीडनं स्यात् ।
घनक्षयस्यापि हतोत्सवस्य विधोः सुते भातुदशा प्रयाते ॥

फण्ठरोगं मनस्तार्पं नेत्ररोगमपावि वा ।
अकालमृत्युमामोति खेरन्तर्गते ध्यजे ॥ ६९ ॥

Sloka 69. Throat-disease, mental anguish, ophthalmia or premature death may be expected in Ketu's bhukti in the Sun's mahadisa

c/. फण्ठरविध

सुदृढक्षयः स्यन्नकुटुम्बनिग्रहो रिपोर्मयं घनहरणे वदन्मुनिम् ।
गुरोर्गदधरणतिरोल्लुभकैः शिली यदा विरति दशं विप्लवः ॥

जलद्रव्याप्तिमायार्थं कुक्षीजननिषेधणम् ।
शुक्लमवाद्मामोति खेरन्तर्गते भृगी ॥ ७० ॥

Sloka 70. Acquisition of pearls or other products of the sea, fatigue, addiction to bad females and profit-

less discussion will mark Sukra's bhukti in the Sun's mahadasa.

cf. कलदाविका

शिरोरुजः मृदरगुदार्तिपीडने क्षुपिष्वियागृहवनधान्यविष्णुतिम् ।
भुतस्त्रियोरसुखमतीव देहिनां भृगोः सुते चरति रवैरवाञ्छकम् ॥

Also कलदाविका

विदेशायानं कलहाकुलनं शूलं च मौलित्ववद्वर्णवीक्षणम् ।
भादम्बरं चापि करोति नित्यं दैत्यार्चितो भातुदशां श्रयातः ॥

दशादौ दिननाथस्य पितुरोगं घनक्षयम् ।
सर्वसाधारकं मध्ये दशान्ते सुखमाम्भवात् ॥ ७१ ॥

Sloka 71. In the initial portion of the Sun's dasa, the father of the person concerned will fall ill, and there will be much expense. In the middle, there will be trouble to every one whether biped or quadruped in the household. In the end, there may be ease and comfort.

स्त्रोषे नीचनवांशगस्य तरणेदयिऽपदादं भयं
पुत्रस्त्रीपितृपर्ममनुमरणं कृष्यादिविचक्षयम् ।
नीचे तुङ्गनवांशगस्य च रवेः पाके नृपालधियं
सौम्यं याति दशावसानसमये विचक्षयं वा वृत्तिम् ॥ ७२ ॥

Sloka. 72. During the progress of the Sun's mahadasa occupying the depression Navamsa in its exaltation house, a person has to apprehend ill-fame, danger, the death of a son, a wife or some paternal relation and loss of property in connection with agriculture and other pursuits. But in the dasa of the same planet occupying the exaltation Navamsa in the depression house, the person concerned will attain regal prosperity, happiness, though towards the end thereof there may occur loss of wealth or his own demise.

हिमकरणदशायां मन्त्रवेदद्विजाप्ति-

श्रुतिजनविभूतिसौधनक्षेत्रसिद्धिः ।

कुसुमवसनभूषागन्धनानाघनाढ्यो

भवति यलविरोधे चार्यहा यातरोगी ॥ ७३ ॥

Sloka 73. During the progress of the Moon's mahadasa, a person will have access to sacred prayers, scripture and Brahmanas ; he will exert fascination over young females, and secure to himself women, wealth and lands ; he will have a profusion of flowers, cloths, ornaments, perfumes and various valuable objects of enjoyment ; but if there be anything to check the Moon's strength, the effect on the person concerned will be that he will be poor and suffer from wind-disease.

NOTE.

The reading in ककदीपिका is slightly different: viz.,

शिशिरकरदशायां मन्त्रवेदद्विजोर्ग-

पतिगनितनिभूतिश्रीधनसेवसिद्धिः ।

कुसुमवसनभूषागन्धनानारसाप्तिः

भवति यल विरोधस्तयो वातरोगः ॥

॥ अथ चन्द्रदशायामन्तर्दशाफलानि ॥

विद्यास्त्रीगीतवाद्येष्वभिरतिगमनं पट्टवस्त्रादिसिद्धि

सत्सङ्गं देहसौख्यं नृपसचिवचमूनायकैः पूज्यमानाम् ।

सत्कीर्तिं दीर्ययात्रां वितरति हिमशुः पुत्रमित्रैः प्रियं च

धोणीगीताजिलामं पट्टघनविमयं स्वे दशान्तर्दिपाके ॥७४॥

Sloka 74. Devoted attention to learning, love and music—vocal as well as instrumental—suits of silk and other articles of attire which success in these pursuits

generally secures, refined society—sound health—good renown such as even royal ministers and army leaders esteem and envy—journey to sacred streams and places in company with family and friends—and lastly what is dear to the heart, the acquisition of lands, cows and horses—abundant wealth and power—these are what the Moon will give in the ripening of its own *dasa* and *bhukti*.

cf. कलदीपिका

लीप्रजातिरमलांशुकागमो धृष्टरोत्तमतमागमो मवेत् ।

मातुरिष्टफलमङ्गनासुखं स्वां दशां विशति शीतदीपितौ ॥

रोगं विरोधपुद्गि च स्यान्नानां घनस्यम् ।

मित्रभ्रातृपयात् क्लेशं चन्द्रस्यान्तर्गते कुजे ॥ ७५ ॥

Sloka 75. Disease, petulance, loss of place, waste of wealth, trouble from friends and brothers may be expected to crop up in the *bhukti* of Mars in the Moon's *mahadasa*.

cf. कलदीपिका

वित्तवृद्धिर्विरोद्धवा रुनः क्लेशवृत्तः सूरिपूचोऽपीडनम् ।

वित्तमानविहतिर्भवेत्कुजे शीतदीपितिदशान्तरे गते ॥

Also भास्कराचार्य

कौशभ्रं रक्तपित्तादिदोषं रोषोत्पत्तिं स्यान्नः प्रच्युतिं च ।

कुर्वाण्दीडां मातृपित्रादिकर्मभूमीसुहृन्मित्रिनापपाके ॥

रिपुर्भोगमयात् क्लेशं चन्द्रनाथं घनस्यम् ।

न किंचित्सुखमाप्नोति राहो चन्द्रदशान्तरे ॥ ७६ ॥

Sloka 76. During the *antara* of Rahu in the Moon's *mahadasa*, a person has to suffer distress on account of risks from foes and dangerous diseases, loss of relatives and waste of wealth; he has no ease in fact.

cf. कलशविकासः

तीव्रदोषरिपुशृद्धिबन्धुर्लब्ध् माह्वाराणिमयाच्छिद्यन्ते ।

अज्ञानननितन्वरोदयश्चन्द्रवत्तरनिहारकेऽग्रही ॥

यानादिविविधार्थांस्तु वस्त्राभरणसम्पदः ।

यत्नात् कार्यमवाप्नोति जीवे चन्द्रदशान्तरे ॥ ७७ ॥

Sloka 77. In the Moon's mahadasa and in Jupiter's apahara, a person will get vehicles and the like articles abundance of clothing and ornaments. He will achieve what he strives for.

कलशविकासात्

दानधर्मनिरतिः सुखोदयो वस्त्रभूषणसुहृत्समागमः ।

राजसत्कृतिरतीव जायते केरवप्रिययोहरे गुणे ॥

माहवाभरणे

विशिष्टवर्मा धनधान्ययोगान्मदाधिशृद्धिर्जननानिमग्नत् ।

द्रुगोत्सवव्यापि भवेन्नराणां गुणे सुराणां शरिणकस्तरुधे ॥

मातृपीडा मनोदुःखं वार्तप्रेष्यादिपीडनम् ।

स्तम्भवागरिसंवादः शनौ चन्द्रदशान्तरे ॥ ७८ ॥

Sloka 78. Mental anguish caused by a mother's suffering, wind and bilious affections, stiff words and discussion with unfriendly people are what a person has to be prepared for, in the apahara of Saturn, during the progress of the Moon's mahadasa.

cf. कलशविकासः

वैसरोगनिवहः सुहृत्सुनन्दीरुना व्ययनमन्मये महान् ।

प्राणहानिरप्या भवेच्छनौ मारयन्धुत्र्यमोन्तरं गते ॥

Also वायव्यभरणे

नरेन्द्रचौराहिन्यन्धिभीति कन्धप्रपुत्रासुतहृत्प्रशुद्धिम् ।

करोति नानाव्ययनानि पुंसां शनिर्विस्तानावदृगां प्रविष्टः ॥

मातृवर्गाद्भनप्राप्तिर्विद्वज्जनसमाश्रयः ।

वस्त्रभूषणसंप्राप्तिर्बुधे चन्द्रदशान्तरे ॥ ७९ ॥

Sloka 79. Accession of wealth from relations on the mother's side, learned men seeking asylum and acquisition of clothing and ornaments will mark the bhukti of Mercury in the Moon's dasa.

af. कलदीपिका

सर्वदा धनगमांश्चगोकुलप्राप्तिरामरणमौल्यसम्पदः ।

भित्तनोच इति जायते विधोरागुपि प्रविशते यदा बुधः ॥

Also ज्ञानकामरण

उदारनामान्तरलन्ध्रिगुचैर्द्वयमगोभूमिगनाश्वद्विम् ।

विद्याचनैश्चर्धसमुत्तत्वं कुर्याद्भुवश्चन्द्रदशान्तरांते ॥

स्त्रीरोगं चन्धुनाशं च कुशिरोगादिपीडनम् ।

द्रव्यनाशमवामोति केतौ चन्द्रदशान्तरे ॥ ८० ॥

Sloka 80. Illness of a wife, loss of relatives, suffering from diseases of the stomach and loss of property crop up in Ketu's interval in the Moon's dasa.

af. कलदीपिका

नित्तनयकमनर्षविन्धुनिर्बन्धुहानिरपि रोगने भयम् ।

दासभृत्यहानिरस्ति देहिनां केतुके हरति चान्द्रमन्दम् ॥

स्त्रीधनं कृषिपश्चादिजलवस्त्रागमं मुत्तम् ।

मातृरोगमवामोति मृगी चन्द्रदशान्तरे ॥ ८१ ॥

Sloka 81. During the period of time allotted to Venus in the Moon's dasa, a person may get a dowry on behalf of his wife and enjoy the comforts derivable from agriculture, cattle and the like, water-products and clothing; he may become liable to any disease constitutionally inherited from his mother.

cf. फलदीपिका

तोययोनैवमुभृषणाङ्गनाविक्रयकपकृषिक्रियादयः ।

पुत्रमित्रपशुभान्यतंत्युतिश्चन्द्रदायहरणोन्मुखे भृगौ ॥

Also जातकाभरण

नानाङ्गनाकेलिविलासशीलो जलोद्भवैर्धान्यधनैश्च युक्तः ।

मुक्ताफलाद्याभरणैरपि ख्यादिन्द्रोर्देशायां हि तिते मनुष्यः ॥

वृषप्रायकमैश्वर्यं व्याभिनाशं रिपुक्षयम् ।

सौख्यं शुभमवाप्नोति रथौ चन्द्रदशान्तरे ॥ ८२ ॥

Sloka 82. Power almost regal, exemption from ailments, decadence of enemies, happiness and prosperity are what may be expected in the Sun's bhukti in the Moon's mahadasha.

cf. फलदीपिका

राममाननमतीव द्युरता रोगशान्तिररिपशविच्युतिः ।

पितृभ्रातरुग्नौ गता तदा स्याच्छशाङ्कपरितसरान्तरम् ॥

Also जातकाभरण

नरेश्वराक्षौरवमर्लामं क्षयामगार्तिं प्रकृतेर्विकारम् ।

नौराक्षिरिभवां च भीतिं शीताशुपाके कुस्ते दिनेशः ।

आदौ मायफलं मध्ये राशिसानफलं विदुः ।

पाकापसानसमये चाङ्गुर्जं दृष्टिर्जं फलम् ॥ ८३ ॥

Sloka 83. The effect due to the bhava over which the Moon presides may come off in the commencement of its mahadasha; that due to the character of the sign representing the bhava as well as to the Moon's position will be seen in the middle; what is due to the aspect on the Moon of other planets and what affects the part of the body denoted by the bhava will appear towards the end of the mahadasha.

पाके भूमिसुतस्य असङ्कृतमुग्धूपादवायैर्धनं
 भैषज्यान्ततश्चनैश्च विविधैः कौर्यैर्धनस्यागमम् ।
 पितासुगज्यरपीडनं तु सततं नीचाङ्गनासेवनं
 विद्वेषं सुतदारवन्धुषुर्मुर्द्ध्याचमोगं विदुः ॥ ८४ ॥

• *Sloka 84.* Astrologers opine that in the ripening of Mars' mahadasa there may be attempts at money-making by taking to fire arms and by engaging in wars among rival kings and by other ways; there may be coming in of money also by medicine, by trickery, by fraud, and by diverse cruel acts; there may be suffering caused by fever arising from a morbid state of bile and blood: there will be seen a propensity on the part of the person concerned to resort continually to the society of low women and a crop of hatred emanating from sons, wife, relatives and revered seniors. And in consequence of all this, the person will have to eat bad unwholesome food.

॥ कुजदशायामन्तर्दशाफलानि. ॥

उष्णाधिक्यं सुदुर्व्रष्टव्यं आतृपीडा नृपाद्वयम् ।
 सर्वपापार्थिनार्थं च कुजे कुजदशान्तरे ॥ ८५ ॥

• *Sloka 85.* Great heat, dislike of friends, annoyance from brothers, danger to be dreaded from a ruler and ruin of all undertakings will be the characteristic features of Mars' own interval in the planet's mahadasa.

• *cf. पञ्चमोऽध्यायः*

वितोष्णस्त्रमणक्यं सहनैर्वियोगं श्रेष्ठप्रमादननिवार्यविधूतिसिद्धिः ।
 नात्यभिरुद्रुन्मत्पचोत्तमैर्विरोधो पात्रीमुक्तो हरति भेषजदं स्वकीयम् ॥

नृपचोरादिमीतिश्च घनधान्यविनाशनम् ।

दुष्टकर्मादिसंसिद्धिः राहौ कुजदशान्तरे ॥ ८६ ॥

Sloka 86. During Rahu's bhukti in Mars' dasa there is peril to be apprehended from rulers, robbers and the like ; destruction of wealth and corn and success in evil pursuits.

Q. कलरीपिका

शस्त्रामिचोररिपुभुपभयं निवारितः कृत्यक्षितीर्वज्रगदो गुरुबन्धुहामिः ।

प्राणव्ययोऽथ यदि वा विपुलापदो वा वक्रासुरन्तरगते सुखगाधिनाथे ॥

द्विजमूलाद्धनप्राप्तिं भूलामं च निरामयम् ।

सम्पूजनं जयं सौख्यं गुरौ कुजदशान्तरे ॥ ८७ ॥

Sloka 87. Acquisition of wealth and lands through Brahmanas, freedom from illness, public esteem, ascendancy and happiness will mark Jupiter's interval in Mars' mahadasa.

Q. कलरीपिका

द्विजविद्युषसमर्चा तीर्थपुण्यानुसेना

सततमतिपिपूजा पुत्रमित्राविबुद्धिः ।

श्वघ्नरुगतिसाधं छेद्वरोगोद्भवो वा

भवति कुजदशान्तः सप्तमे वागधीरो ॥

Also मातृकामण

कलाधिकत्वं नृपतेर्वेनासि कलत्रमित्रात्मनवाहसौख्यम् ।

सत्कर्मधर्मानुरतत्पमुच्चैर्बृहत्पतिर्भौमदत्तां प्रविष्टः ॥

नष्टदुःखाकरण्याधिमरिचोरनृपैर्मयम् ।

पनक्षयमवाप्नोति धनी भौमदशान्तरे ॥ ८८ ॥

Sloka 88. Illness leading to much misery, evil threatened by enemies, robbers and kings and loss of

wealth are what a person has to put up with in the *Lihukti* of Saturn in Mars' mahadasa.

cf. फलश्रीविका

उपसृपपरि विनाशः स्वात्मनस्त्रीमूर्खणां
अगणितविपदन्तं दुःखमर्थोपहानिः ।
वसुहरणमरिभ्यो भीतिरूपानिलाग्नि-
र्भवति कुम्भदशापामर्कजे सम्प्रयाते ॥

Also भातकपारण

कलत्रपुत्रात्मजनेषु चाचा प्रागप्रयाणान्तशरीरपीडा ।
स्वस्थानयानं यदि भानुसुनोरन्तर्दशा भीमदशान्तशले ॥
वैश्यवर्गाद्विनम्राप्तिं गृहमोघान्यसम्पदः ।
शत्रुबाधा मनश्छेदं युगे कुम्भदशान्तरे ॥ ८९ ॥

Sloka 89. Accession of wealth from the trading community, abundance of houses, cows and grain, trouble from enemies and mental worry—these, a person may have in the interval of Mercury in Mars' mahadasa.

cf. फलश्रीविका

अरिभयमुरुनोरोषद्रवोभार्यहानिः
पशुगमत्तुरमाणां विह्वोऽमित्रयोगः ।
नृपकृतपरिपीडा शत्रौरोद्धवो ना
निशति शशिनन्ते विश्ववात्रीमुनाडुः ॥

Also भातकपारण

अरातिमूषामयतश्चरेभ्यः पीडां वियोगं सुतदारमित्रैः ।
सत्पोत्सवं यन्नुति चन्द्रेमृगर्षीमस्य पाके यदि संप्रविष्टः ॥
कुक्षिरोगेण सन्तापं बन्धुसौदरपीडनम् ।
दुष्टमानवशत्रुत्वं केतो कुम्भदशान्तरे ॥ ९० ॥

Sloka 90. Great suffering brought on by a disease of the stomach, trouble from relations and brothers,

and opposition of bad people have to be apprehended when Ketu has its interval in Mars' dasa.

ॐ. कलदीपिका

अशनिभयमकसादमिश्रप्रपीडा

विगमनपथ देशाद्वितनाशोऽप्यत्र स्यात् ।

अपगमनममुष्यो योषितो वा विनाशः

प्रविशति यदि केतुः कूर्तेप्राप्तरन्तर ॥

फलप्रभूषणं वस्त्रं बन्धुवर्गादिनागमम् ।

स्त्रीजनद्वेष्यतद्गोष्ठीं शुके भौमदशान्तरे ॥ ९१ ॥

Sloka 91. Jewel for the wife, clothing, incoming of money from relatives, odium of females and their society (nevertheless) will be what a person may expect in the bhukti of Venus in Mars' dasa.

ॐ. कलदीपिका

शुद्धिं अनितविमानं विप्रवासस्यदेशात्

बहुद्वितरपि चोरैर्वामनेत्रोपरोधः ।

परिजनपरिहानिर्नावते मानवाना-

मपहरति यदाशुभीमिजं मार्गयेन्द्रः ॥

Also अतदाभरण

विदेशयानभ्यसनामयायैः कुटुम्बवादवविणम्यैश्च ।

नानाप्रवासैश्चलचित्तवृत्तिर्गोमान्तरे दानवरामपुन्ये ॥

अपवादं गुरुद्वयं कलहं न्याधिपीडनम् ।

आत्मवर्गान्मनोदुःखं खौ भौमदशान्तरे ॥ ९२ ॥

Sloka 92. Blame, odium of the elders, quarrel with them, suffering caused by disease, heart-ache occasioned by one's own party are what may crop up in the Sun's apahata in Mars' dasa.

८१. कलदापिका

नृपकृतपरिपूता युद्धलब्धप्रभावः परिजनवनवान्यश्रीयदन्तःपुरस्य ।

अतिविडसितवृत्तिः साहसदासत्यम्भीलिमिरभिदि कुनायुर्दायसंहारिणीति ॥

Also जालवामरण

नानाधनान्यागमनानि नूनं सन्मानवृद्धिं मनुनादिरामान् ।

चण्डत्वमानो विनयं विदध्यात् मातुर्घरासुदृशान्तरस्थः ॥

दुरीशैल्यनसंगठनेच्छा बन्धुतातननितातिविरोधः ।

मानवो भवति भूतनवान्तर्भासकं चरति कंसपि वदन्ति ॥

नानावित्तसुखं वस्यमुक्तामणिविभूषणम् ।

निद्रालसं मदोद्वेगं चन्द्रे मौमदशान्तरे ॥ ९३ ॥

Sloka 93. Various comforts that wealth affords, cloths, pearls, precious stones, ornaments, heavy sleep and ardent passion may mark the Moon's bhukti in Mars' mahadasha.

८१. कलदापिका

विविधधनसुतासिर्विप्रयोगोऽरिर्वर्गसिनशयनभूपाख्यसम्पत्प्रसूतिः ।

भवति गुरुनार्तिर्गुरुमवित्तप्रपीडा घरणिनयवर्ष शीतगो संप्रयाते ॥

Also जालवामरण

नित्योत्सवानन्दमहापदानि युष्माक्यद्रव्यविभूषणानि ।

मित्रोद्वेगं श्रेयमधिकारमिन्द्रुर्भौमस्य पाकं विचरन् करोति ॥

भूतन्दनस्य पाकादौ मानहानिर्धनशयः ।

मप्ये नृपात्रिचोरार्धमूर्तिव्यान्ते तथा भवेत् ॥ ९४ ॥

Sloka 94. At the outset of Mars' dasa, there will be humiliation and waste of wealth. In the middle of the dasa, there may be danger to be apprehended from rulers, fire, brigands, and the like; the same will happen also in the concluding portion of the dasa.

उच्चस्थितस्य घरणीतनयस्य पाके

नीचांशगस्य मरणं सुतसोदराणाम् ।

नीचे तु तुङ्गमवनांशगतस्य दाये

कृष्यादिभूमिघनधान्यसुखं वदन्ति ॥ ९५ ॥

Sloka 95. If Mars occupy the depression Navam-
sa in its exaltation house, there will be according to the
astrologers, death among the children and brothers of
the person concerned, during the *dasa* of the planet. If
it be in the house of depression and occupy the exaltation
Navamsa, the effect will appear in the success of agri-
culture and other operations and in the accession to
lands, wealth, grain and material comforts.

सौख्यादिविपत्तस्थितिनाश्वनं च फलप्रपुत्रादिवियोगदुःखम् ।

अतीव रोगं परदेखवासं विवादमुद्धिं कुरुते कृणीशः ॥ ९६ ॥

Sloka 96. Loss of such things as comfort, happi-
ness, wealth and worldly status, the pang of parting
with a wife, children and relatives, illness in the
extreme, residence in a strange land, and a disposition
to wrangle are what Rahu brings about.

फलशेषिकाचार्य

कुर्याद्विहिः सितिषनोरविषाग्निशस्त्रभीतिं सुतार्तिमतिविभ्रमबन्धुनाशम् ।

नीचापमाननमतिव्रमतोऽपचादं स्वान्त्र्युनि पदहतिं कृतकार्यहानिम् ॥ ९७ ॥

विधुन्तुदे शुभान्वितं प्रशस्तभावसेमुते

दशा शुभप्रदा तस्य महीपतुल्यमृतिदा ।

अभीष्टकार्यसिद्धयो गृहे सुखस्थितिर्मवेत्

अचक्षुर्लक्ष्ययाः शिनी मसिद्धकीर्तयः ॥

असुरवरदशायामरुभावोऽप्या स्यात्

अतिगहनमार्तिः सुतुनार्थोर्विनाशः ।

विषमयमरिषीहा वीक्षणोर्ध्वाङ्गारोगः
मुह्यति कृमिविरोधो भूषतेद्वेणलामः ॥

॥ राहुदशायामन्तर्दशाफलानि ॥

जायारोगं विवादं च बुद्धिनाशं धनक्षयम् ।
दूदेशादनं दुःखं राहौ राहुदशान्तरे ॥ ९७ ॥

Sloka 97. Illness of a wife, a controversy, failure of the intellect, waste of wealth, roaming in a far-off land and distress will be the characteristic features of Rahu's bhukti in Rahu's dasa.

८७. फलदीपिका

विषान्मुल्लुङ्घमुमङ्गलार्थं परावलासंगुतिरिष्टविच्युतिः ।
भरिष्टवाङ्मूढनन्यया मयेत् विधुन्वदेनापद्धते क्षत्रान्तरे ॥
व्याधिशत्रुविनाशं च राजप्रीतिं धनगमम् ।
पुत्रलार्भं महोत्साहं गुरौ राहुदशान्तरे ॥ ९८ ॥

Sloka 98. Total disappearance of ailments and enemies, royal favor, accession of wealth, acquisition of children and great perseverance will mark Jupiter's bhukti in Rahu's dasa.

८८. फलदीपिका

सुखोपनीतिः सुरविषपूजने विरोगता वामदशां समागमः ।
सुपुण्यशाम्भार्यविचारसंभवः सुरारिदायान्तरये बृहस्पतौ ॥
वातपित्तकृतं रोगं यन्धुमिश्रादिपीडनम् ।
दूद्रेजनिवासं च धनौ राहुदशान्तरे ॥ ९९ ॥

Sloka 99. A disease due to wind and bile, the distress of relatives, friends and well wishers, and residence in a remote foreign land are what may crop up during Saturn's interval in Rahu's dasa.

७१. फल्गुदीपिका

समीरपित्तप्रगदक्षतिस्तनौ तन्मनयोषित्सहजैश्च विग्रहः ।
स्वभृत्यनाशश्च पदच्युतिर्मौत्तु दिति भ्रमायुः प्रविशत्ययार्कजे ॥

मित्रचन्धुकलत्रादिसंयोगं च धनागमम् ।
राजप्रीतिमवामोति बुधे राहुदशान्तरे ॥ १०० ॥

Sloka 100. The society of friends, relatives, wife and children, accession of wealth and royal favor can be enjoyed during Mercury's bhukti in Rahu's dasa.

७२. फल्गुदीपिका

सुरससिद्धिः सुद्धां समागमो मनोविनिन्दत्यमतीव जायते ।
बहुक्रियाभूतगणकौशलादयो मुजश्चसंत्सरहारिणीन्दुजे ॥

चौर्यं स्वमानहानिं च पुत्रनाशं पशुक्षयम् ।
सर्चोपद्रवमामोति केतुौ राहुदशान्तरे ॥ १०१ ॥

Sloka 101. Brigandage, loss of wealth and honor, loss of children, death among cattle, misfortunes of all kinds await a person in Ketu's bhukti in Rahu dasa.

७३. फल्गुदीपिका

ज्वराग्निशक्कारिभ्यं शिरोरुजा शरीरकम्पस्वसुददुर्हम्यया ।
विपमगार्तिः फल्गुः सुदुर्जनैरहीन्द्रदायान्तरगे शिलाधरे ॥

विदेशाद्वाहनप्राप्तिः छत्रचामरसम्पदः ।
रोगारिचन्धुमीतिः स्यात् शुके राहुदशान्तरे ॥ १०२ ॥

Sloka 102. When Venus has its bhukti in Rahu dasa, there will be accession of vehicles, umbrellas, chowries and wealth of various sorts from foreign lands; but there may be trouble from diseases, foes and relatives.

cf. कलदीपिका

कलत्रलब्धिः शयनोपचारता तुरङ्गमातङ्गमहीसमोगमः ।
 - ककान्त्रिस्तित्वनैर्विरोधिता मनेद्भुजङ्गायुरपाह्वतो भृगोः ।
 दानधर्मरतिः प्रीतिः सर्वोपद्रवनाशनम् ।
 संसाररोगसंचारो रवौ राहुदशान्तरे ॥ १०३ ॥

Sloka 103. Love of charitable acts, contentment, cessation of all violence and outrage and the spread of a contagious disease will mark the Sun's bhukti in Rahu dasa.

cf. कलदीपिका

अरिभयास्यादतिपीडनं दयोः विपात्रिरात्राहतिरावदुत्तमः ।
 वधूस्तुतार्तिनृपतेर्महद्भयं भुजङ्गवर्गे तिमिरारिणा ह्वये ॥
 भोगसम्पन्नपेक्षित्वं सत्यपृद्धिर्धनागमः ।
 स्वमन्थुजनसंवादो राहौ चन्द्रदशान्तरे ॥ १०४ ॥

Sloka 104. When the Moon has its bhukti in Rahu dasa, there will be an abundance of enjoyments, good crops, coming in of money and communion with kith and kin.

cf. कलदीपिका

वधूविनाशः कलहो मनोरुजा कृषिक्रियावित्तपशुमनाशयः ।
 सुदृष्टिपार्तिः सन्निध्यादयं मनेत्त्रिचौ दशाभक्तरे देवविधिषः ॥
 सर्वोपद्रवसंयोगः सर्वकार्येषु मूढता ।
 चित्तचिस्मृतिदोषः स्मात् कृत्वे राहुदशान्तरे ॥ १०५ ॥

Sloka 105. A combination of all possible calamities, bewilderment in every work and a culpable failure of memory will be the characteristic features of Mars' interval in Rahu dasa.

Cf. फलदीपिका

सुपाग्निचोरास्त्रभयं शरीरिणां शरीरनाशो यदि वा महारुनः ।

पदभ्रमं हलहनप्रपीडनं यदात्र सर्पाशुषि संचरेत्कुनः ॥

कुलीरगोमेयशुतस्य राहोर्दशाधिपाके घनधान्यलामम् ।

विद्याविनोदं नृपमाननं च कलत्रमृत्यादिमुखं चंदन्ति ॥

Sloka 106. Rahu occupying Cancer, Taurus or Aries, say the astrologers, will secure to the person concerned during the ripening of its dasa wealth and corn, edification and amusement, honor from the sovereign, wives, servants and dependants happy and well-off.

पायोनमीनाश्चयुतस्य राहोर्दशाधिपाके सुतदारलामम् ।

देशाधिपत्यं नरबाहनं च दशायसाने सकलस्य नाशम् ॥१०७॥

Sloka 107. Astrologers say that Rahu in Kanya, Meena, or Dhanus gives to the person concerned during its dasa wife and children, lordship of lands and a carriage drawn by men.

All these are liable to be lost at the conclusion of the dasa.

मृगपतिश्रृपकन्याकर्कटस्यस्य राहो-

र्भवति च परिपाके राजतुल्यो मृगो वा ।

गजतुरगचमूपाः सर्वजीवोपकारी

समुपनसुखशीलः पुत्रदारानुरक्तः ॥ १०८ ॥

Sloka 108. When Rahu is in Leo, Virgo or Cancer, a person becomes a king or a king's peer during the ripening of its dasa; he will command an army composed of elephants and horses, will be highly beneficent, exceedingly wealthy, devoted to pleasure and dearly attached to his wife and children.

दशादौ दुःखमामोति दशमघ्ये महत्सुखम् ।

दशान्ते कणिनायस्य पितृनाशं पदच्छतिम् ॥ १०९ ॥

Sloka 109. At the outset of Rahu dasa, a person suffers distress; in the middle of it, he may have much enjoyment; but in the end, he may become bereaved of his parents and even lose his status.

स्नानप्राप्तिं विषयानाम्प्राप्तिं राजस्त्रेहं विचशुद्धिं विभूतिम् ।

ज्ञानाचारं पुत्रदारादिलभं देवाचार्यः स्वे विपाके करोति ॥

Sloka 110. Jupiter secures to the person concerned, during its dasa, rank, wealth, vehicle, apparel, royal good will, purity of heart, power, knowledge, practice corresponding thereto, wife, children and all else connected therewith.

cf. कन्दोपिडा

धर्मक्रियासिद्धिमरेन्द्रगुरुर्विषते सन्तानसिद्धिमस्त्रीपतिपूजनं च ।

ऋष्यपत्यमुगतमनेषु गनश्चान्नामप्राप्तिं कष्टसुखसुदुष्टिभिर्दृष्टिभिः ॥

अमरगुरुः शायामन्वराद्यर्पमिद्धिः परिजनपरिवारमौदिरत्नैर्मानम् ।

सुतवनसुददातिः साधुसादासपूजा भवति गुरुवियोगः कर्मयोगः ककार्तिः ॥

॥ गुरुदशायामन्तर्दशाफलानि ॥

नृपप्रीतिं महोत्साहं सर्वकार्यार्थसाधनम् ।

विद्याविद्यानमामोति गुरो गुरुदशान्तरे ॥ १११ ॥

Sloka 111. Royal favor, great diligence, achievement of everything attempted, learning and science are what a person may expect in Jupiter's dasa and bhukti.

cf. कन्दोपिडा

सौभाग्यकामित्वदुष्मानुगुणोदयः स्यान् सन्धुषमिद्धिरस्त्रीपतिपूजनं च ।

आचार्यमाभुजनमंशुतिभिर्दृष्टिभिः संस्तरं हरति देवगुरौ स्त्रीपते ॥

द्वेषबुद्धिं मनस्तापं पुत्रमूलमनव्ययम् ।

कर्मनाशमवामोति शनी जीवदशान्तरे ॥ ११२ ॥

Sloka 112. A feeling of aversion, mental anguish, waste of wealth through the sons, failure of business are what a person may have to be prepared for during Saturn's interval in Jupiter's mahadasha.

cf. कलशविक्षा

वैश्यामनामदकुलासदोषमङ्ग उत्कर्णसौख्यसकुटुम्बपशुमपीडा ।

धर्मव्ययोरुपयमशिरःहृत्प्रातिः जैत्रिं दत्तां त्रितति देवको नराणाम् ॥

Also ज्ञानकामरण

वैश्यासवचूतकृषिक्रियाधैर्विदुस्तवमार्गिगशाः कुराद्वाः ।

खरकमेलादिप्रुतो नरः स्वाद गुरोर्दशायां अलितेऽर्कसुनी ॥

वैश्यवर्गेण विजातिं राजस्त्रेहं सुखावहम् ।

सत्कर्माचारसिद्धिं च बुधे जीवदशान्तरे ॥ ११३ ॥

Sloka 113. Acquisition of wealth by means of the trading community, royal favor leading to material comforts and perfect practice of hospitality will mark Mercury's bhukti in Jupiter's mahadasha.

cf. कलशविक्षा

य्यौतूनमद्यममहाभ्यसनं मिदोषैः केचिद्दन्त्यपि च केवलमहत्यातिः ।

देवद्विनार्चनप्रुतागैमुत्तमयोगैर्गोर्वाणपुत्रितदशां हृतीन्दुमूनी ॥

Also ज्ञानकामरण

सद्बुद्धिर्हीनत्वसुरार्चनानि सदिन्दिरामन्दिराहनाणि ।

यन्त्रप्रुधादिमुत्तानि नूनं कुर्याद्वृषे जीवदशां प्रयत्नः ॥

विदेष्टयानं अत्यन्तप्रुतिर्नशाम्प्रमदः शिरमि प्रीडा ।

गुरोर्दशायां अतीन्दुपृथे केवाविदेष्टात्र मनं निरुत्तरम् ॥

सुकाप्रयातभूपासिस्तीर्थयात्रा घनापतिः ।

गुरुभूषवशादार्तिः केती जीवदशान्तरे ॥ ११४ ॥

Sloka 114. Acquisition of pearl and coral ornaments, pilgrimages to holy shrines, increase of wealth and suffering for the sake of reverend seniors and the king will mark Ketu's interval in Jupiter's mahadasa.

cf. कलदीविधा

शङ्खमणो भवति मूल्यमनैर्विशेषः चित्तन्यया तनययोपिदुपलब्धः ।

माणश्चतुर्तिर्गुरुहस्तज्जनविप्रयोगः सौरेज्जमाधुर्यद्वय ददाति केतुः ॥

साहनादि धनप्राप्तिः छत्रचामरयैभवम् ।

क्षीपीदा जनविद्वेषो मृगौ जीवदशान्तरे ॥ ११५ ॥

Sloka 115. Acquisition of vehicles and other valuable property, the glory of umbrellas and chowries, trouble from females and public odium are to be looked for in Sukra's interval in Jupiter's mahadasa.

cf. कलदीविधा

नानाविधार्थपशुनान्यपरिच्छदस्त्रीपुत्राश्रयान्तायनान्मुनिभूषणातिः ।

वैदग्धिभार्थनमुपासनतत्पररम्भासुर्यदा हरति भैषवपासुरेज्यः ॥

Also जातकमरण

निर्भेदयोगोऽर्थविनाशनं च श्रेष्णानिष्ठप्रापि कलिप्रसङ्गः ।

स्वान्तापानानां व्यसनोपलब्धिर्भृगोः सुखे जीवदशां प्रयाति ॥

नर्मविद्यायां निरतत्त्वगुह्यैर्विद्याम्बराद्यादिक्रमद्वयः ।

शिमाध्रवः स्वाद्गुह्याक्याचे सिते कन्दन्तीरि कथं तु केचित् ॥

रात्रुनाशं जयं सौख्यं महोत्साहं धनागमम् ।

राजप्रसादमासेम्भं खौ जीवदशान्तरे ॥ ११६ ॥

Sloka 116. Flight of enemies, victory, ease, great diligence, coming in of wealth, royal favor and sound health are what a person may expect in the Sun's interval in Jupiter's mahadasa.

ॐ. कलदीपिका

शत्रोर्नयः शितिपमाननकीर्तिलाभः स्थाचण्डता नस्तु खड्गनाहनातिः ।
श्रेण्यग्रहारपुरराष्ट्रसमस्तसम्पदुच्चैस्तव्यसहजायुरपाहतेऽके ॥

Also जानकामरण.

सुतार्थनानाविधनस्तुलाभं निशिष्टनामान्तरमाशित्यम् ।
मानं नरेणात्कुरुते दिनेशो यानामधीक्षस्य दशां प्रपन्नः ॥

स्त्रीकृतोस्ताहमैश्वर्यं राजप्रीतिं सुखावहाम् ।

दिव्यपद्मविभूषातिं चन्द्रे जीवदशान्तरे ॥ ११७ ॥

Sloka 117. Power acquired under female impulse, royal favor leading to material comforts, acquisition of fine apparel and ornaments, are what a person may look for in the Moon's interval in Jupiter's mahadasha.

ॐ. कलदीपिका

योपिद्धुत्वमरिनाशमनर्थलाभे कृष्यर्थस्तु परमोजवकीर्तिलाभम् ।
देवद्विजार्थनपरत्वमतीव पुंसां संजायते सुखदसाहति शर्वरीशे ॥

Also जानकामरण.

नानाङ्गनाम्नीकमजातचित्तः श्रीराममिन्दैश्च विराममानः ।
निघातयथार्थयुतो नरः स्यात् जीवान्तरे शीतकरप्रचारे ॥

कर्मनाशं च संचारं ज्वरतापं महद्भयम् ।

धननाशं निरुत्साहं कुजे जीवदशान्तरे ॥ ११८ ॥

Sloka 118. Failure in business, wandering, high fever, great risk, loss of wealth and depression of spirits, a person must be prepared for in Kuja's interval in Jupiter's mahadasha.

ॐ. कलदीपिका

बन्धूपतोषणमरिमनतोऽर्जलाभं सुक्षेत्रमस्तुतिरिह प्रपिण्णभावम् ।
ईषद्रूपहविरीक्षणमुसितिर्वा दिव्यात्मजे हरुति वस्तरमार्थनातम् ॥

Also जातकाभरण

रणाङ्गणप्राप्तयतोविशेषः सद्योगसौख्यार्थसमन्वितश्च ।
 प्रौढप्रतापोऽतितरां नरः स्याद्भरासुखे जीवदशां प्रयाते ॥
 शीघ्रं शुद्धे वापि भवेत्कदाचित् पीडा नराणामरिभीतिरुक्ता ।
 बलक्षयः संचलनं कुमला जीवान्तराले प्रवदन्ति केचित् ॥

सर्वेच्छेशभयं रोगं सर्वोपद्रवकारणम् ।

धनच्छेदमामोति राहौ जीपदशान्तरे ॥ ११९ ॥

Sloka. 119. Apprehension of every trouble, disease, occasion for every possible calamity, and deprivation of income—this falls to the lot of a person in Rahu's bhukti in Jupiter's mahadasa.

Cf. फलदीपिका

बन्धूपतसिरुमानसलभवातिधोराक्षयं गुरुगदो जठरोद्भवो वा ।

राजेन्द्रपीडनमरिष्यसने स्वनाशः सम्पद्यते हरति सुरिदशा सुरारौ ॥

नीचांशोपगतः स्वतुङ्गभवने जीवः स्वपाके भयं

चौरारातिनृपैः कलप्रतनयद्वेपं करोत्यथियम् ।

नीचे तुङ्गनवांशके यदि महाराजप्रसादं सुखं

विद्याबुद्धियशोवनादिविभवं देशाधिपत्यं तु वा ॥१२०॥

Sloka 120. Jupiter occupying a depression Navamsa in its exaltation sign brings on during the progress of its dasa danger through robbers, foes and rulers, the hatred of wife and sons and bad luck generally; but when the planet is in the exaltation Navamsa in its depression sign, it secures during its dasa to the person concerned, royal favor, material comforts, learning, wisdom, fame, wealth and the influence which such things carry; and it may even be the lordship of the whole country.

शनेर्दशायाम्बर्गर्दभोष्टृद्वंजनापधिकृधान्यलाभम् ।
श्रेणीपुरग्रामजनाधिकाराद् धनं वदेन्नीचकुलाधिपत्यम् ॥

Sloka 121. Astrologers declare that during the dasa of Saturn, a person may come into possession of goats, asses, camels, old women, birds and coarse grain and get wealth by the administration of a guild, town, ship or village community and become the ruler of a low tribe.

अ/१ फलदीपिका

रवितनयदशायां राष्ट्रपीडाग्रहारप्रतिजनितविमृतिः प्रेष्यवृद्धाङ्गनातिः ।
पशुमहिषवृषासिः पुलदारम्पीडा पवनकफगुदार्तिः पादहस्ताङ्गतापः ॥
पाकेऽर्कनख निनदारसुतादि रोगान् वातोत्तरं कृपिविलासमतत्प्रलापम् ।
कुक्षीरतिं परिजनैर्वियुतिं भवासमाकस्त्रिकं खगनभूमिसुखार्थनाशम् ॥

॥ शनिदशायामन्तर्दशाफलानि ॥

हेद्यादिभिर्धर्माधिनिपीडनं च मात्सर्यमानैर्बहुशोकतापम् ।
भूपालचौरैर्धनधान्यनाशं करोति मन्दः स्वदशापहारे ॥ १२२ ॥

Sloka 122. In its own dasa and bhukti, Saturn may bring on disease and suffering through the trouble and torment which the person under its influence is made to undergo; by exciting his envy and pride, it leads to much sorrow and mental anguish; by exposing him to the rapacity of kings and freebooters, it deprives him of his wealth and store of grain.

अ/१ फलदीपिका

कृपिवृद्धिभ्रममहिषाभ्युदयः पशुनामयोर्वृषलनातिमनम् ।
स्वविराजनाक्षिरलसत्त्वमधो निनदारसन्तारयते रविने ॥

रवितनयदशायां स्वापहारे विरोधं.

नरपतिजनकोपं प्रेप्यष्टद्वाङ्गनासिम् ।

पशुगणविषमीति पुत्रदारादिपीडां

ज्वरपवनकफार्ति शूलरोगं वदन्ति ॥ १२३ ॥

Sloka 123. In Saturn's dasa and bhukti, a person has to encounter opposition, incur the displeasure of the king's men, keep old servant-women, and be in dread of his cattle being poisoned; his wife and children have much suffering; himself being liable to fever, wind or phlegm ailments and to colic.

सुखविषयलोभुद्धिं सत्कर्माचारसम्पदः ।

कृपिवागिन्यमामोति धुधे मन्ददशान्तरे ॥ १२४ ॥

Sloka 124. Increase of happiness, wealth and fame, the benefits accruing from acts of piety and customary religious observances, agriculture and commerce, a person may expect to have in Mercury's interval in Saturn's dasa.

ॐ कैलाशिका

सुमगत्वमस्ति सुखिता वनिता नृपत्वालने विनयमित्रसुतिः ।

त्रिगदोद्भवः सहजपुत्ररुमा शनिदायहारिणि शशकृपुते ॥

Also वातकान्तरम्

घनाङ्गनासुप्तसुतोपपन्नः सद्गान्धमानेन विरागमानः ।

विद्वज्जनानन्दकरः कफार्तो मर्त्यो भवेद्भूते शनिपाकसंस्थे ॥

वातपित्तकृत् रोगं फलहं नीचदुर्जनैः ।

दुःखप्रमयमामोति केतौ मन्ददशान्तरे ॥ १२५ ॥

Sloka 125. Disease caused by wind and bile, quarrel with wife wicked people and dread of evil dreams, a

person becomes liable to, during Ketu's interval in Saturn's mahadasa.

cf. फल्गुपिका

महदक्षिणीदनमरिच्यसने सुतदारविग्रहमतिः सततम् ।

अशुभावलोकनमहेश्व मयं सुवृत्तसर्गं हरति केतुपतौ ॥

बन्धुस्नेहं जनप्रीतिं जायाविषयनायतिम् ।

कृप्यादि सुखमाप्नोति भृगौ मन्ददशान्तरे ॥ १२६ ॥

Sloka 126. A person experiences the good will of relatives, the approbation of the people, accession of wives, property and wealth, and the joys arising from agriculture and kindred pursuits pending Sukra's interval in Sani-dasa.

cf. फल्गुपिका

सुखदम्ननातनयसौख्ययुतः कृपितोययानननितार्थधयः ।

शुभकीर्तिरुज्जति देहभृता यमदायहारिणि शुभोस्तनये ॥

Also जातपाभरण

योषाविभूषासुनसौख्यलब्धिः श्रीमामदेताविकृतत्वमुच्चैः ।

यशःप्रकाशोऽरिक्लृप्त नाशः शनैर्दशायामुशनःप्रवेशे ॥

पुत्रदारविभार्शं च नृपचोरादिपीडनम् ।

मनोमयमवामोति मालौ मन्ददशान्तरे ॥ १२७ ॥

Sloka 127. Loss of wife and children, trouble from the king or robbers, and a sinking of the heart, a person has to experience, during the Sun's bhukti in Saturn's mahadasa.

cf. फल्गुपिका

मरणं तु ना रिपुमयं सततं गुरुर्महत् मठरनेत्ररुमा ।

धनवान्यविष्णुतिरिह भ्रमयेदविनाशुराविशति तीव्रकरे ॥

Also आतकपारिभाषे

धनाङ्गनानन्दनचन्द्रपीडा गदापि नाषात्मकलेपे स्यात् ।
रिपूह्वयः सञ्चरने नखिन्याः फलौ स्थिते मन्ददशान्तराले ॥

शुरुस्त्रीमरणं दुःखं बन्धुद्वेषं धनागमम् ।
यातरोगमवाप्नोति चन्द्रे मन्ददशान्तरे ॥ १२८ ॥

Sloka 128. Death of a revered matronly female, sorrow, dislike of relatives, coming in of money and wind disease may be expected during the Moon's bhukti in the dasa of Saturn.

of. कलपोपिका

वनिताहतिर्मरणमेकनृणां सुकृदां निपतिरथरोगभयम् ।
जलयातनं भयमतीवमवेद्विनाशुराविशति रात्रिकरे ॥

Also आतकपारिभाषे

नित्यं कलिर्बन्धुनैर्वियोगो हतिर्मृतिर्वाऽपि भवेद्गृहिण्याः ।
उत्साहसौख्योपहतिर्निशान्तं शीतघृतौ मन्ददशान्तराले ॥

स्थानच्युतिं महारोगं नानापिधमनोभयम् ।
सहोदरसुहृत्पीडां भीमे मन्ददशान्तरे ॥ १२९ ॥

Sloka 129. Loss of place, serious illness, various apprehensions, distress of brothers and friends have to be looked for in Kuja's interval in Saturn's dasa.

of. कलपोपिका

स्वपदच्युतिस्वजनविप्रहृष्टग्नरवद्विगलविपभीरव्या ।
अरिबृद्धिरारतलगाशिमथं रविनाशुराविशति भूमिमुते ॥

Also आतकपारिभाषे

सात्यानयानं विकलत्वमद्रे धनाङ्गनापुत्रवियोगने स्यात् ।
सन्मानहानिर्ननु सूर्यघ्नोर्दशान्तरे भूमिमुतपचारे ॥

सर्वाङ्गसंगसन्तर्प चोरारिपृषपीडनम् ।

धनच्छेदमवामोति राहौ मन्ददशान्तरे ॥ १३० ॥

Sloka 130. The anguish of disease in every limb, the devastation wrought by robbers, foes and rapacious rulers, and the deprivation of wealth are what a person may have to suffer during Rahu's bhukti in the dasa of Saturn.

cf. कलशविका

अपमार्गयानमसुभिर्विरहं त्वयश्च प्रमेहगुह्युत्पन्नमपम् ।

श्वरसुखितित्ततनमेव नृणामस्तिनान्तरं विशति नोगिपतौ ॥

देवभूदेवमक्तिं च राजप्रीतिं महत्सुखम् ।

स्नानलाभमवामोति गुरौ मन्ददशान्तरे ॥ १३१ ॥

Sloka 131. Devotion to Gods and Brahmanas, royal favor, great happiness and attainment of rank, a person will have, during Jupiter's bhukti in Saturn's dasa.

cf. कलशविका

अमरार्चनत्रिगणानाभिरुचिर्गृहपुत्रद्वारविद्वतित्तु भवेत् ।

चनधान्यवृद्धिरधिका हि नृणां महत्त्वयार्कियसीन्द्रगुरौ ॥

Also जातकमरण

कलाकलापे कुराद्ये विद्यासी पद्माद्यालङ्कृतपाहरीलः ।

भूपाळभूलाभयुतो नरः स्वाद् बृहस्पतौ मन्ददशा प्रयाते ॥

सौचे नीचनर्वाङ्गो रविमुतः कुर्वीत सौख्यं फलं

पाकादौ तु दशावसानसमये कष्टं फलं प्राणिनाम् ।

तुङ्गांशोपगतः खनीचमचने पाकावसाने सुखं

दायादौ रिपुचोरभीतिमधिकं दुःखं विदेशाटनम् ॥ १३२ ॥

Sloka 132. Saturn occupying the depression Navamsa in its exaltation house produces happiness at the commencement of its dasa, but towards the end, it is

fraught with woe to the creatures concerned. If the planet occupy the exaltation Navamśa in its depression house, the end of the dasa is happy while in the initial portion there may be evil to be feared from robbers and enemies, much misery and roaming in foreign lands.

स्वकीयदाये गुरुबन्धुमित्रैरर्थार्जनं कीर्तिसुखं करोति ।

दौत्यं च सत्कर्म हिरण्यपण्यैर्धनापत्तिं वातरुजं कुमारः ॥१३३॥

Stoka 133. During the period that Mercury's influence takes effect, a person will earn money through the instrumentality of reverend seniors, relatives and friends; he will have fame and happiness; he will go on an embassy, derive an income by dealing in gold ware and suffer from wind ailment.

अ. फलदीपिका

शशितनयदशायां श्वशुराचार्यबन्धुद्विनननितपनासिः श्रेष्ठगोत्रामिलासः ।

मनुवरसुरपूनाचित्तसद्भातसिद्धिः प्रभवति मरुत्पुण्यश्लेष्मरोगप्रपीडा ॥

सौम्यः करोति सुदृढभगमात्मसौख्यं विद्वत्प्रसोसितपदस्य गुरुप्रसादम् ।

प्रागल्भ्यमुक्तिविषयेऽपि परोपकारं नायात्मनादिसुहृदां कुशलं महत्त्वम् ॥

॥ बुधदशायामन्तर्दशाफलानि ॥

विचित्रगृहवस्त्राणि द्विजबन्धुवशाद्धनम् ।

सर्वकार्यार्थसंसिद्धिं सौम्ये सौम्यदशान्तरे ॥ १३४ ॥

Stoka 134. Acquisition of beautiful houses and apparel, money through Brahmanas and relatives and success in every undertaking may be looked for in Mercury's bhukti in its own mahadasa.

अ. फलदीपिका

धर्ममार्गनिरतिर्विपयितां सद्गमो विमलधीषणदिनात् ।

विद्यया नहुयशः सुखं सदा चन्द्रने हरति वत्सरं स्वप्नम् ॥

बन्धुपीडा मनस्तापं सौख्यहानिमरेर्भयम् ।

कार्यनाशमवामोति केतौ सौम्यदशान्तरे ॥ १३५ ॥

Sloka 135. Trouble from relatives, mental agony, loss of comfort, dread of an enemy and failure in business are to be expected during Ketu's interval in Budha dasa.

cf. कलदीपिका

दुःखशोककलहाकुलात्मता गात्रकम्पनमभिप्रसंग्युतिः ।

क्षेत्रियान्कयितुतिर्यदा भवेत् सोमसुखरश्मं गतः शिली ॥

गुरुदेवाभियोगेषु दानं चर्मप्रियं तपः ।

धनवस्त्रविभूषासि शुक्रे सौम्यदशान्तरे ॥ १३६ ॥

Sloka 136. Offering of acceptable presents to reverend seniors, gods, fire and the Brahmanas, observance of duty conformable to religion and morality, acquisition of wealth, clothing and ornaments will mark Sukra's interval in the dasa of Mercury.

cf. कलदीपिका

देवविप्रगुरुपूजनश्रित्या दानचर्मपरताप्तमागमः ।

वस्त्रभूषणसुहृद्युतिर्भवेत् वीचनायुषि समाकृते सिते ॥

Also आतकागरण

विशुद्धसाधुमनातिथिसादरः सुकृतकर्मसधुस्तुक्रमानसः ।

विनिवन्धनविभूषणभादूरो बुधदशान्तरगे सति भार्गवे ॥

नानाप्रयासैश्च निरोपनैर्वा शिरोरुना वाऽपि शरीरभानाम् ।

करोति चावां विबुधान्तराले सितः प्रयातः प्रवदन्ति केचित् ॥

वस्त्रभूषणविचासि राजप्रीतिं महत्सुखम् ।

चर्मवस्त्रभूषणमाप्नोति रवौ बुधदशान्तरे ॥ १३७ ॥

Sloka 137. Acquisition of apparel, ornaments and wealth, royal favor, great ease, and bearing of moral

homilies may be expected in the Sun's bhukti in Budha dasa.

Of. फलदीपिका

हेमविद्रुमतुरङ्गवारणपाशृतं मवनमन्नपानयुक् ।

मृपतंगवि च पूजने भवेत् मानुमालिनि बुवाब्दकाहते ॥

Also जातकाभरण

तुरङ्गिहिरा च मुविद्रुमणां सदम्बराणामपि वारणानाम् ।

भवेद्वातिर्यदुवैभवानां सौम्यस्य पाके तपने प्रपन्ने ॥

स्वत्पानतः संवचनं कदाचिद् गवप्रकोपात्प्रमग्नमवित्तम् ।

धमे प्रवृत्तिं कुरुते दापाके पङ्केच्छेदः प्रवयन्ति केचित् ॥

रोगारातिजनक्षेपं सर्वकार्यार्थनाशनम् ।

चतुष्पाङ्गयमामोति चन्द्रे सौम्यदशान्तरे ॥ १३८ ॥

Sloka 138. Diseases, ill-will of enemies, miscarriage of every concern, risk from quadrupeds await a person during the Moon's interval in Budha dasa.

Of. फलदीपिका

मस्तकम्यसनमक्षिपीडनं कृष्टद्वन्द्वकण्ठपीडनम् ।

माणसंशयमुत्तिर्नृणां भवेत् क्षाग्रुपे जनति शीतदीपितौ ॥

Also जातकाभरण

पामादिनामयसंभलः स्यात्सूतप्रमासंनननं विवादः ।

पित्तप्रकोपः क्षुब्ध यानपीडा यदा नडांशुर्दक्षिणां प्रपन्नः ॥

रोगारिभयनाशं च पुण्यकर्मफलं यथा ।

राजग्रीविमचामोति कुजे सौम्यदशान्तरे ॥ १३९ ॥

Sloka 139. Disappearance of all danger from diseases or enemies, fame derived from acts of charity and beneficence, and royal favor accrue to a person during Kuja's bhukti in Budha dasa.

Cf. कलदीपिका

अशिमितीरपि नेत्रभा रुन्ध चोरनं भयमतीव दुःखिता ।
स्यानहानिरप्य वातरोगता शायुषं हरति मेदिनीसुते ॥

Also जातन्त्राभरण

गुह्याभयार्थेभ्यश्चसंयुतः स्यात् कान्तासुतप्रीतिविगुरुचित्तः ।
निष्ठसप्तर्षो महानः प्रसिद्धे बुधस्य मध्ये नमुचातमूने ॥

मित्रयन्धुधनप्राप्तिं सुखविद्याविभूषणम् ।
राजप्रीतिमयामोति राही सौम्यदृष्टान्तरे ॥ १४० ॥

Sloka 140. During Rahu's bhukti in Budha dasa, a person gets wealth from friends and relatives and secures to himself happiness, learning, ornaments and royal favor.

cf. कलदीपिका

मानहानिरपवाधयन्त्युतिः स्वर्स्तोऽमिविपतोयनं भयम् ।
मस्तकास्तिनठरमपीदं शीतरश्मिनदशां गतेऽहरे ॥

इष्टयन्धुगुरुद्वेषं धनलभं सुतायतिम् ।
रोगादिभयमामोति गुरी सौम्यदृष्टान्तरे ॥ १४१ ॥

Sloka 141. When Jupiter has its bhukti in Budha dasa, a person will incur the hatred of friends, relatives and elders ; will have additions to wealth and children, and will be liable to risk from diseases and the like.

cf. कलदीपिका

व्याधिरात्रुभयविच्युतिर्ष्वेव मज्जसिद्धिरवनीशसत्कृतिः ।
पर्मसिद्धितपसां समुद्रयो देवमन्त्रिणि विदो दशां गते ॥

Also जातन्त्राभरण

कान्तासुतानन्दयुतोऽरिहन्ता सत्त्वमृकृष्णस्मतिर्विनीतः ।
मन्त्री नरः स्यात् पितृमातृदुःखी वृहस्पती सौम्यदृष्टा प्रयाते ॥

धर्मसत्कर्मविचांसि सुखमन्यजनाधिपैः ।

कृप्यादिनाशमामोति शनौ सौम्यदशान्तरे ॥ १४२ ॥

Sloka 142. Acts of charity and beneficence, acquisition of wealth, material comforts secured through the instrumentality of petty chiefs, loss in agriculture and the like will mark Saturn's bhukti in Budha dasa.

८१. कलशविज्ञ

अयं धर्मपरितुष्टिरुचैः सर्वकार्यविफलत्वमग्निनाम् ।

श्लेष्मघातजनितो रगुद्रयो चोचनायुपि समाहतेऽसिते ॥

Also नानाशमरस

सत्कर्मधर्मद्रविणानुरम्भा कन्दर्पहीनो महामः प्रभापी ।

वातामयातौऽतिमृदुस्वभाषः सौम्यान्तराखे नलिनीशसुनौ ॥

उषराक्षिगतः सौम्यो नीपांशकसमन्वितः ।

फरोति कर्मवैमर्ह्यं निजदाये च निर्धनम् ॥ १४३ ॥

Sloka 143. Mercury occupying the depression Navamsa in its exaltation sign, produces incompetency for work in the person concerned and makes him indigent in its dasa.

नीचस्थानगतश्चान्द्रिस्तुक्कांशकसमन्वितः ।

पाकादौ विफलं सर्वं शुभमन्ते प्रयच्छति ॥ १४४ ॥

Sloka 144 Mercury in depression but in the exaltation Navamsa ordains prosperity in the end of its dasa though in the beginning thereof all be barren of effect.

दीनो नरो भवति बुद्धिविवेकनष्टो

नानामयाकुलविवर्द्धितदेहतापः ।

पापादिशुद्धिरतिकष्टचरित्रयुक्तः

किञ्चित्सुखी च शिखिनः परिपाककाले ॥ १४५ ॥

Sloka 145. At the time Ketu's influence begins to ripen and yield fruit, a person feels distressed ; his sense and judgment fail ; he becomes afflicted with various diseases ; his physical torments grow ; his evil acts multiply ; his life is one of great misery. His comforts, if any, are but slight,

अ. कलदीपिका

केतोर्दशायामरिचोरभूयैः पीडां च शस्त्रसतिमुष्णरोगम् ।

मिथ्यापराधं कुलदूषितत्वं बह्वर्भवं प्रोषणमात्मदेसात् ॥

शिशिमणितदशायां शोकमोहोऽज्ज्ञाभिः प्रमुग्नपरिपीडा वित्तनाशोपराधः ।

प्रभवति तदुभानां प्रोषणं स्त्रीयदेशाद् दशनचरणरोगश्लेष्मसंभावने च ॥

॥ केतुदशायामन्तर्दशाफलानि ॥

कलत्रपुत्रमरणं सुखविषयिनाशनम् ।

रिपुभीतिमयामोति केतौ केतुदशान्तरे ॥ १४६ ॥

Sloka 146. When Ketu has its interval in its own dasa, a person has to apprehend the death of his wife and children, loss of happiness and wealth and evil from his enemies.

अ. कलदीपिका

रिपुजनकलहं तुहद्विरोधस्त्वधुमरणः शरणं ज्वराद्विद्वहम् ।

गमनगमरथादि वित्तनाशं शिशिनि लगेन दशौ मते व्यहोयाम् ॥

स्त्रीपुत्ररोगकलहं बन्धुभिन्नादिनाशनम् ।

ज्वराद्विद्वहमामोति शुके केतुदशान्तरे ॥ १४७ ॥

Sloka 147. Illness of wife and children, quarrels, loss of relatives and friends, fever and dysentery are what one should be prepared for in Sukta's bhukti in Ketu dasa.

८७. कलदीपिका

द्वित्रयैकच्छं क्षियाविरोधं सुकुलजनैरपि कन्यकाप्रसूतिः ।

परिमक्त्तनं परोपतापो मत्रति सिते शिखिक्त्तरान्तराळे ॥

मनोमङ्गलं शरीरार्तिं विदेशगमनं मयम् ।

सर्वकार्यविरोधं च रवौ केतुदशान्तरे ॥ १४८ ॥

Sloka 148. Disappointment, physical pain, exile in a foreign country, peril and obstruction in every business are likely to crop up during the Sun's interval in Ketu's dasa.

८७. कलदीपिका

शुरुजनमरणं ऋषावतारस्वननविरोधविदेशयानलाभम् ।

सुपक्षपिकलहं ककानिलातिर्विशति रवौ शिखिक्त्तराक्षुषाते ॥

दारपुत्रकनालस्यं धनधान्यविनाशमम् ।

मनस्तापमनामोति चन्द्रे केतुदशान्तरे ॥ १४९ ॥

Sloka. 149. Ennui affecting wife, children and attendants, destruction of wealth and corn, and distress of mind are to be looked for in the Moon's bhukti in Ketu dasa.

८७. कलदीपिका

सुलभबहुगर्भं तथैव हानिः सुतविरहो बहुदुःखमाह प्रसूतिः ।

परिनममुनतिप्रजाप्रलाभः शशिनि यदा शिसिदायमप्युपेते ॥

पुत्रदारासुजडेषं रोगारिरूपपीडनम् ।

मन्धुनाशमयामोति कुजे केतुदशान्तरे ॥ १५० ॥

Sloka 150. During Kuja's bhukti in Ketu dasa, a person has to incur the odium of his sons, wife and younger brothers, to suffer pain from diseases, foes and bad rulers, and to lose some relatives.

cf. कलनीषिका

सकुलजकलहृत्स्वमन्धुनाशो मयमपि पत्तगज वदन्ति चोरात् ।

हुतवहभयरातुपीडन च व्रजति कुजे घननामखेवरायु ॥

राजचोरमय दुःखं सर्वकार्यविनाशनम् ।

दुष्टमानवसंवादं राहौ केतुदशान्तरे ॥ १५१ ॥

Sloka 151 Fear of kings and robbers, sorrow, ruin of every business and altercation with bad people are to be expected in Rahu's bhukti in Ketu dasa.

cf. कलनीषिका

अरिगतकलहोन्मत्ताग्निचोरैर्मयमपि पत्तगज वदन्ति तरङ्गा ।

सल्लननवपन दुरिष्ठपेष्टा तमसि गतऽत्र शिखीन्द्रदायमाहु ॥

देवद्विजगुरुप्रीतिं राजस्नेहं निरामयम् ।

भूपुत्रलाममामोति गुरौ केतुदशान्तरे ॥ १५२ ॥

Sloka 152 Approbation of Gods Brahmanas and elders, king's good will, exemption from ailments and acquisition of lands and children may be looked for in Jupiter's bhukti in Ketu's dasa.

cf. कलनीषिका

सुतपरमनन सुरेन्द्रपूजा घरणिजनासिस्त्रायनार्पसिद्धि ।

घननपतनन महीशमानो भवति गतेऽत्र गुरौ शिखीन्द्रदायम् ॥

मनोमयं मनस्तापं स्वयन्धुजनविग्रहम् ।

देशत्यागामनामोति शनौ केतुदशान्तरे ॥ १५३ ॥

Sloka 153 Misgiving in the heart mental anguish difference with kith and kin and the abandonment of native country will mark Saturn's interval in Ketu dasa.

cf. कलनीषिका

परिमनवित्ति परोपनाय रिपुजननिग्रहमङ्गभङ्गा न ।

घनपदविपुति तपाह्वार्या गनति सूर्यपुन शिखावरायु ॥

रन्धुमित्रादिसंयोगं पुत्रदारधनागमम् ।

विद्यासुखमवाप्नोति बुधे केतुदशान्तरे ॥ १५४ ॥

Sloka 154. The society of relatives, friends and the like, accession of wealth to sons and wife, and happiness derivable from knowledge accrue in Mercury's bhukti in Ketu dasa.

८१. कलदीपिका।

तुल्यवर्जनं प्रभुप्रशस्तिः सितिवनसिद्धिररीध्वमपीडा ।

पशुकृषिविहृतिर्मेषु पुंसां विनाति बुधे शिखित्सरान्तरालम् ॥

शुभप्रदयुतः केतुः स्वद्वार्या सुखप्रदः ।

यदि शोभनसंघः करोति विपुलं वनम् ॥ १५५ ॥

Sloka 155. Ketu associated with a benefic planet yields happiness in its dasa. If aspected by a benefic planet, it leads to the acquisition of abundant wealth.

सपापः कुरुते केतुः स्वपाके दुष्टमानवैः ।

भीतिं कृत्रिमरोगाद्यैर्व्यसनं धननाशनम् ॥ १५६ ॥

Sloka 156. When associated with malefic planets, Ketu produces danger through the instrumentality of wicked men and misery through acquired diseases leading to waste of wealth.

दशादीं शुरुवन्ध्वार्तिं दशामध्ये घनापतिम् ।

दशान्ते सुखमवाप्नोति केतोर्दायिकफलं त्रिधा ॥ १५७ ॥

Sloka 157. Three-fold is the effect of Ketu's dasa. At the beginning of it, elders and relations are taken ill ; in the middle of it, there is money coming in ; at the end there is happiness.

स्त्रीपुत्रविजातिमतीव सौख्यं सुगन्धमालयाम्बरभूषणातिम् ।

यानादिभाग्यं नरपालतुल्यं यथा स्वपाके मृगजः करोति १५८

Sloka 158. Venus in its dasa leads to the acquisition of wife, children, wealth, exceeding comfort, fragrant wreaths, apparel, ornaments, vehicles and other means of locomotion, fortune and fame equal to a king's.

ef. कलरीषिक्

प्रीदासुखोपकरणान्निवहनाति गोरजभूषणनिधिप्रमदाप्रमोदम् ।
ज्ञानक्रियासल्लिख्यानमुपैति शौक्यां वर्याणकर्मयहुमानमिच्छाविनापात् ॥
भृगुतनपदरायामङ्गयारज्यवत्युतिनिधिवनभृषागमिशय्यातनातिः ।
मपकृपिनलयानप्राप्तवितागमो वा भवति गुरुयिषोगो धान्वगार्तिर्मनोरुक् ॥

॥ शुक्रदशायामन्तर्दशाफलानि ॥

शय्यास्त्रीघनवस्त्राति धर्मादिसुखसम्पदः ।

रिपुनाशं यशोलाभं शुके शुक्रदशान्तरे ॥ १५९ ॥

Sloka 159. Acquisition of conches, females, wealth and apparel, good work and other such means of securing perfect happiness, disappearance of enemies and attainment of fame will mark Sukra's bhukti in its mahadasa.

ef. कलरीषिक्

नसनभूषणमाहनवन्दनाद्यनुपमः प्रमदासुखसम्पदः ।

दुष्टिदुष्टिः शिषिपान्ननन्धयो भृगुमुते स्वदां प्रविशत्यपि ॥

शिरोदराक्षिरोमं च कृपिगोविचनाशनम् ।

नृपक्रोधमपामोति रवौ शुक्रदशान्तरे ॥ १६० ॥

Sloka 160. In the Sun's bhukti in the dasa of Venus, a person becomes liable to diseases affecting the head, the belly and the eyes; he sustains damage in respect to agriculture, cattle and property and incurs the displeasure of the rulers.

cf. फलदीपिका

नयनकुक्षितपोल्लग्नोद्भवः क्षितिभूतो भयमस्ति शरीरिणाम् ।
गुल्फलोद्भववान्धवपीडनं शृगुमुताश्रुपि भावमति स्थिते ॥

Also जातकामरण

भूपभीतिरपि भन्धुनिर्मिते चित्तनाराणमरात्युदयः स्वात् ।
क्रोडगण्डनयनेष्वपि पीडा भार्गवे यद्वि रवैर्विनिवेशः ॥

शिरोष्णरोगसन्तापं कामादि रिपुपीडनम् ।

किञ्चित्सुखमवाप्नोति चन्द्रे शुक्रदशान्तरे ॥ १६१ ॥

Sloka 161. When the Moon has its interavl in the
dasa of Venus, a person suffers much pain from a disease
due to an inflammation in the nervous tissues and from
lust and other evil passions of human nature and what-
ever ease he can feel under the circumstances must be
small or slight.

फलदीपिकाध्याय

नखशिरोरदनस्तितृष्णैर्मनपित्तकर्मविनाशनम् ।

ग्रहणिगुल्फकण्डमनिपीडनं सितवयोद्धति तत्र हिमस्थिति ॥

Also जातकामरण

शीर्षदन्तनखपीडनमुखैः कामकप्रमलता किल पित्तम् ।

श्वापवादपि मयं च नराणां भार्गवान्तरगते हिमरश्मौ ॥

भूदेवदेवाग्निमनःप्रवृत्ती रणाङ्गणे ख्याद्भिन्नयो नराणाम् ।

मातङ्गकर्मार्द्धनिताश्रयाद्वा लाभः सिते चन्द्रवरोति केचित् ॥

पित्तस्त्रावाक्षिरोगं च महोत्साहं वनागमम् ।

दारभूलामवाप्नोति कुजे शुक्रदशान्तरे ॥ १६२ ॥

Sloka 162. Flow of bile, disease of the eyes, great
exertion, coming in of money, acquisition of wives and
lands are to be expected in Kuja's bhukti in the dasa of
Venus.

NOTES.

“पित्तायुगक्षि रोगं च” (Pitthasrigakshi rogam cha) is another reading.

Cf. कलदापिका

रुधिरपित्तमदार्तिसमाश्रयः कनकताम्रचयावनिस्तद्वहः ।

शुभतिदूषणमुद्यमविज्युतिर्वृषभवल्लभवत्सरगे कुजे ॥

Also जानकाभरण

पित्तास्तताद्रूपविकारतो वा वैकल्पमङ्गे मभवेजराणाम् ।

उत्साहहीनत्वमतीव याते भूमीसुते दैत्यगुरोर्दशायाम्

सन्माननानाविधपस्तुतौल्यं भूमीपदेः स्यात् सङ्घ मुमिलाभः ।

अङ्गारके भार्गवपावसेस्थे केषांविदेवं मतमस्ति शक्यम् ॥

नीलपस्तुघनप्राप्तिं घन्धुदेयं सुहृद्भयम् ।

अभिषाधामयामोति राहौ शुक्रदशान्तरे ॥ १६३ ॥

Sloka 163. Acquisition of black substances forming a valuable property, dislike of relatives, evil from friends, and injury by fire may be expected in Rahu's bhukti in the mahadasa of Venus.

Cf. कलदापिका

निविभयः सुतलम्बिरभीष्टवाक् स्वजनपूजनमप्यरिबन्धनम् ।

दहनचौरविषोद्भवीदनं कुलपरेश्वरवत्सरगेऽगुरे ॥

धनवस्त्रविभूषाप्तिं घर्माचारं सुखावदम् ।

स्त्रीसुवार्तिं च वैषम्यं गुरौ शुक्रदशान्तरे ॥ १६४ ॥

Sloka 164. During the bhukti of Jupiter in Sukra's mahadasa, a person gets wealth, apparel and ornaments, performs his religious duties leading him to ultimate happiness; his wife and children may fall ill and there may be distress in consequence.

cf. फलदीपिका

विविधधर्मसुरेशनमस्त्रिक्रिया भवति चात्मनयामहमागमः ।
विविधरान्यसुखं च शरीरिणां कविदशाहति कार्मुकनायके ॥

Also जातकाभरण

यज्ञादिस्त्वर्गमणि सादरत्वं गतार्थसिद्धिः सुतशरसौख्यम् ।
महापदानेकविभूषणासिर्भूयोद्देशायां चरतीन्द्रवन्द्ये ॥

बृद्धस्त्रीजनसंभोगं गृहक्षेत्रघनागमम् ।
शत्रुनाशमयामोति मन्दे शुक्रदशान्तरे ॥ १६५ ॥

Sloka 165. Liaison with females that are past their prime, accession of houses, lands and wealth and the disappearance of enemies will mark Saturn's bhukti in Sukradasa

cf. फलदीपिका

नगरयोधनृपोद्भक्पुनर्न मन्त्रयोपिदनासिरथास्ति वा ।
विविधवित्तपरिच्छदसंश्रुतिः दितिनष्टजितवायगते शनौ ॥

Also जातकाभरण

मित्रोन्नतिर्गामपुराधिपत्यं वृद्धाङ्गनाकेलिरतीव नित्यम् ।
स्वाधिरिनाशो भुगतो दशायां शनैश्चरत्त्वान्तरभा दशा चेत् ॥
सुतमित्रसुलार्थासिं नृपप्रीतिं महत्सुखम् ।
शुभमारोग्यमाप्नोति शुधे शुक्रदशान्तरे ॥ १६६ ॥

Sloka 166. During Mercury's interval in the dasa of Venus a person secures the comfort of his sons, friends, wealth, royal favor, happiness on a large scale, prosperity and sound health.

cf. फलदीपिका

तनयसौख्यसमागमसम्पदां निव्यलंभिरतिप्रश्रुता यराः ।
पवनवित्तकफातिरिच्युतिर्द्विजमन्त्रिदशाहति चन्द्रने ॥

Also जातकामरण

वृत्तैः कलेश्चापि चतुष्पदाद्यैर्वित्तं भवेत्सख्यनिधिर्नृपेण ।

दूरन्तकार्याभिरतिर्नितान्तं भृगोर्दशायां चरतीन्द्रसूनी ॥

कलहं बन्धुनाशं च शत्रुपीडा मनोमयम् ।

धनच्छेदमवामोति केतौ शुक्रदशान्तरे ॥ १६७ ॥

Sloka 167. Discord, death of relatives, injury inflicted by enemies, misgiving in the heart and deprivation of wealth are what a person should be prepared for in Ketu's bhukti in the mahadasa of Venus.

cf. कन्दरीिका

सुखमुल्लासिषहिस्तुनिरसिभं भयमतीर भिनाशनमन्तकम् ।

अपि न वारवभूमनन्तुनिः शिखिनि गायडमौशनसी दशाम् ॥

उषराशितः शुक्रो नीचांशकसमन्वितः ।

स्वपाके धननाशं च कुर्वीत पदविश्रुतिम् ॥ १६८ ॥

Sloka 168. Venus in its exaltation sign but in the depression Navamasa causes loss of wealth and loss of status in its dasa.

भार्गवो नीचराशिसः खोपांशकसमन्वितः ।

स्वदाये कृपिवाणिज्यं धनलामं प्रयच्छति ॥ १६९ ॥

Sloka 169. Venus in its depression sign but in the exaltation Navamasa gives to the person concerned during the ripening of its dasa, (success in) agriculture and trade and accession to his wealth.

सम्पत्कालिनः स्वतुङ्गभागे सम्पूर्णं बलवर्जितस रिता ।

नीचांशगतस्य शत्रुभागे धैर्यानिष्टदशा फलप्रवृत्ती ॥ १७० ॥

Sloka 170. As regards the crop of fruit borne, the dasa of a planet having full strength or in its exaltation is termed full or complete; that of a planet without strength is termed empty. The dasa of a planet in a depression or inimical Navamsa is to be understood as untoward.

NOTES.

This sloka is from Brihat Jataka. प्रसूति (Prasuti) means Radix position; Chart at birth time. संपूर्ण (Sampurna) is the name given to a dasa of the planet which is in exaltation and is well-placed too.

cf. शक्तिः

सर्ववैलैरुपेतस्य परमोद्योगतस्य च ।
 संपूर्णालया दशा देया वनारोग्यविवर्धिनी ॥
 सर्ववैलैर्विहीनस्य नीचराशिगतस्य च ।
 रिक्ता नाम दशा देया वनारोग्यविनाशिनी ॥
 स्वोद्योगराशिगतस्यापि किञ्चिद्दुःखतस्य च ।
 पूर्णो नाम दशा देया वनशुद्धिकरी शुभा ॥
 यः स्यात्परमनीचस्थस्तथा चारिन्वांशके ।
 तस्यानिष्टकला नाम न्याय्यमर्थविवर्धिनी ॥

Also पुण्यवत्

सुखस्मरार्थ्यशुद्धदृष्टांशस्थितः पुरःकान्तिधरा ब्रहेन्द्राः ।
 श्रेष्ठा दशा सद्गुरुद्वयुक्ताः कुर्वन्ति वष्टं पुनरन्वयामी ॥
 शस्त्रक्षेत्रे राजुनीनांशगस्य मिथ्या रिक्ता वीर्ययुक्तस्य सा हि ।
 वीर्यपितृव्योद्योगेषु पूर्णो नीचस्थस्य द्वेवि भागेत्यनिष्टा ॥

Also शान्तधी

स्वोद्योगराशिनिनभागमुद्धृष्टस्याः-

संपूर्णवीर्यरचिरा वलिनः स्वकाळे ।

वित्रोचपागसहिताः शुभदृष्टियुक्ताः

श्रेष्ठां दशां विदधति स्वयःसु सेटाः ॥

नीचशत्रुगृहं भ्राताः शत्रुनिम्नांशसूर्यगाः ।

वितर्णाः पापसंभवा दशां कुर्युरशोभनाम् ॥

तत्तद्भाषार्थकामेशदशास्त्रन्तर्दशास्तु च ।

तत्तद्भावविनाशः स्यात् तद्युक्तेष्वितकारकैः ॥ १७१ ॥

Sloka 171. In the main *dasa* as well as in the subsidiary *dasa* of the lord of the 2nd or the 7th place from any *bhava*, there will happen the destruction thereof by (1) the planet occupying the *bhava*; (2) the one aspecting it; or (3) the *भावकारक* (*bhava-karaka*) representing it

NOTES.

Vide also *Adhyaya V*, Sl. 50, *supra*.

त्रिकोणघनलामस्या षलिनो यदि शोभनाः ।

खदशान्तर्दशाकाले कुर्यन्ति विपुलं सुखम् ॥ १७२ ॥

Sloka 172. If benefic planets occupying a *Trikona*, the 2nd and the 11th *bhavas* be strong, they produce much happiness in their *dasas* and *antardasas*.

अष्टादशोऽप्यायिनि सर्वहोरासमुद्भूते जातकपारिजाते ।

राशिस्वरूपादि दशाफलान्तं प्रोक्तं मया भानुमुखप्रसादात् ॥

इति श्रीनवग्रहकृपया वैद्यनाथविरचिते जातकपारि-

जातेऽष्टादशोऽध्यायः ॥

Sloka 173. In *Jatakaparajata* of which the matter has been culled from every astrological work and which

consists of 18 Adhyayas, the whole subject of astrology beginning with the nature of the zodiacal signs and ending with the fruit of the dasas or planetary periods has been treated by me under the auspices of the Sun and other planets.

Thus ends &c.

COLOPHON.

शाखाभिरष्टादशसंख्यकाभिरध्यायरूपाभिरतिप्रकाशः ।

ज्योतिर्मयः सर्वफलप्रधानः संकीर्तितो जातकपारिजातः ॥

Sloka 174. Conspicuous with its eighteen branches in the form of adhyayas full of bright blooming stars and displaying mainly all the fruits they bear, the celestial tree of horoscopes जातकपारिजात (Jataka Parijata) has been fully described.

उक्तं राशिगुणालयं ग्रहगतिस्थानसमावाकृतिः

आधानादि समस्तजीवनजननं बालाचनिष्ठाकरः ।

आयुर्जातिकमन्नयोगजविधिः श्रीराजयोगादिजं

द्वित्रयादिग्रहयोगजः शुभकरो मान्यवन्द्यं च क्रमात् १७५

पश्चादष्टकवर्गचिन्दुगणितं होराधनस्थानजं

दुष्टिक्पावनिभावजं सुतरिपुस्थानप्रयुक्तं फलम् ।

कन्दर्पाष्टमधर्मराशिजनितं व्यापारलाभान्त्यजं

नारीजातकलसणं निगदितं चान्द्रं दशान्तर्दशा ॥ १७६ ॥

Slokas 175-176. The nature and the quarter of the zodiacal signs; (2) the motions of the planets, their place, their character and forms; (3) the conception and other processes involved in the birth of every creature; (4) the numerous ills that overtake children and young people in a state of adolescence; (5) the length of life; (6) the rule regarding planetary conjunctions that mar the fortunes of the horoscopes in which they occur; (7) king-making yogas; (8) beneficial combinations of two, three or more planets; (9) the effects of Mandi, year, etc., in their order; (10) next in order the Ashtakavarga and the reckoning of benefic dots; (11) the effects of the 1st and the 3rd bhavas; (12) of the 3rd and the 4th; (13) of the 5th and the 6th; (14) of the 7th, the 8th and the 9th; (15) of the 10th, the 11th and the 12th; (16) the horoscopes of women; (17) what relates to the Moon's place at birth and (18) the dasas and their subdivisions—these have been treated of in the work.

श्रीविद्याधिकवेद्वृत्तादितनयः श्रीविद्यनाथः सुधीः

आदित्यादि तमस्तखेटकृपया निदग्जनप्रीतये ।

होरासिन्धुसमुद्रतामृतमयीमहादशाध्यायिर्ना

थमे जातकपारिजातसरणिं गीतोत्तुकश्लोकिनीम् ॥ १७७ ॥

Sloka 177. The talented and illustrious Vaidyanath, the son of the illustrious Venkatadri, so eminent for his learning and knowledge has been able, under the kind auspices of the Sun and other planets, to compose this guide to astrology, Jatakaparijata in 16 adhyayas embodying all that is essential i. e. the very nectar raised,

from the ocean of horary science, the author has been able to compose this work in lyrical metres so as to win the admiration of the learned world.

॥ इति श्रीजातकपारिजातः समाप्तः ॥

॥ श्रीसाम्बसदाशिवाय नमः ॥



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॥ श्लोकानुक्रमणिका ॥

N. B. — The Roman and Arabic numerals opposite to each shloka refer respectively to the Chapter to which it belongs and to its number therein.

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सर्वेष्टेभ्यो मन्त्रे मन्त्रे	IX-80	मन्त्रे मन्त्रे मन्त्रे	XVIII-166
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सर्वेष्टेभ्यो मन्त्रे मन्त्रे	X-28	मन्त्रे मन्त्रे मन्त्रे	VI-85
सर्वेष्टेभ्यो मन्त्रे मन्त्रे	XV-37	मन्त्रे मन्त्रे मन्त्रे	V-69
सर्वेष्टेभ्यो मन्त्रे मन्त्रे	XI-67	मन्त्रे मन्त्रे मन्त्रे	XII-88
सर्वेष्टेभ्यो मन्त्रे मन्त्रे	XV-27	मन्त्रे मन्त्रे मन्त्रे	I-42
सर्वेष्टेभ्यो मन्त्रे मन्त्रे	XV-24	मन्त्रे मन्त्रे मन्त्रे	VIII-93
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सर्वेष्टेभ्यो मन्त्रे मन्त्रे	XV-55	मन्त्रे मन्त्रे मन्त्रे	IX-31
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सैन्द्री चतुर्धाक्षिणी	XII-100	क्षीजम्भकं क्षिताङ्कमुखे	XVI-86
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जातकपारिजाते मुख्यविषयपदानामकारादिकोशः

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अंग	I-50	अपविष्ट	XIII-8
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अग्निहोमयोगः	VI-46-50	अभिषेक	IX-79
अग्निारक	II-8	अभ्युक्तमूल	IX-45, 67
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अज	I-4, 13	अमा गत्या	IX-87, 70-71
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अनफायोग	VII-72, 83, 84, 86-90	अग्नि	IV-71-83
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अनुराधकम्	XVII-107-111	अग्नि	II-3
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स्वरोचतुल्लमिश्रस्वलेचरेण	XVII-49	स्वोच्चेयन निगृहे	X-25
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स्वधर्मधिमतवितः	VII-84	स्वोच्चोनसुहृदेष्ट	V-6
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स्वस्वमम्बपशुमानवताराः	X-73	दित्या लक्षपदि विलम्ब	VI-86
स्वज्याशी रविकामः	XI-95	दिमुक्तमयनसंस्थे	IX-23
स्वलेखे रश्मिपत्नी	XIV-49	दिमकिरणप्रशायां	XVIII-78
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स्वैरिणी वा पतिं लक्ष्म्या	XVI-20	होरापशुमार्तिभाषयनेषु	X-63
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स्वोच्चशिकीणोपगतः	II-17	होरासंस्कारमुत्पन्नमभ	V-117
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स्वोच्चराशिगतवाग्निः	XII-107	होरासंस्कारमुत्पन्नमभ	III-8
स्वोच्चमिष्टादिन केनाधि	IV-89	होरासंस्कारमुत्पन्नमभ	VI-23
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स्वोच्चस्वमिष्टमयलोचयतेषु	VII-106	होरासंस्कारमुत्पन्नमभ	I-13

जातकपारिजाते मुख्याविषयपदानामकारादिकोशः

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अंश	I-50	अपविष्ट	XIII-8
अंशान्तरयोग	VII-160, 161	अपसद्व	XVII-11, 26, 27
अंशयुग्म	V-1, 18, 17-20, 38	अपसव्यपक्षकाकानि	XVII-106
अंशय	IX-25	अपहार	XV-72
अगु	II-4	अपापति	I-10
अग्नि	I-39	अप्ययोग	VII-167, 169, 176
अग्निमंथ	XV-46	अभ्युपकानि	IX-10-25
अग्न्यंश	I-38	अभिजित्	I-61, IX-48
अग्न्यंशयोगः	VI-46-59	अभिषेक	IX-79
अग्न्यंश	II-3	अभ्युपक	IX-45, 67
अग्न्यंश	II-4	अमलंयोग	VII-118-120
अग्न्यंश	I-4, 13	अमलंश	IX-37, 70-71
अग्न्यंशयोग	VII-164-167, 175	अमृतंश	I-40, 43
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अग्न्यंश	II-84	अमृतयोग	VII-164, 167, 169
अतिमिश्र	II-45	अवकलम्	IX-26
अतिशय	II-45	अवनयनम्	II-37
अर्धमग्न्यंश	II-8	अरि	I-85
अर्धमयोग	VII-112	अरिष्ट	IV-1-70
अर्धयोग	VII-66, 113-115	अरिष्टश	V-45-51
अर्धयोग	VII-72, 83, 84, 86-90	अरिष्टभूतः	IV-71-83
अर्धयोग	IX-43, 88	अर्ध	II-3
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